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Every MAN his own
DOCTOR.

In two PARTS. *E.S.P. 9.*

Shewing

1. How every one may know his own Constitution and Complexion, by certain Signs. Also the Nature and Faculties of all Food as well Meats, as drinks. Whereby every Man and Woman may understand what is good or hurtful to them.

Treating also of Air, Passions of Mind, Exercise of Body, Sleep, Venery and Tobacco, &c.

The Second part shews the full knowledge and Cure of the Pox, and Running of the Reins, Gout, Dropfie, Scurvy, Consumptions, and Obstructions, Agues.

Shewing their causes and Signs, and what danger any are in, little or much, and perfect Cure with small cost and no danger of Reputation.

Written by John Archer Chymical Physician in Ordinary to the King.

Felix qui potuit Rerum Cognoscere Causas.

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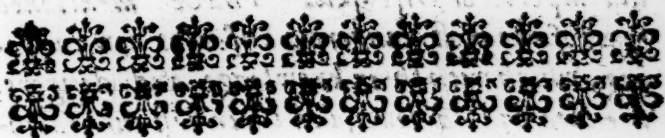
The Author is to be spoke
with at his Chamber in a
Saddlers house over against the
mowes Gate next the Black
Horse sign having pass
his hours there and from
11 to 5 in the evening
at other times at his house in
Knights-bridge.

L. L. C.





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To the Reader.

Considering the great damage that comes upon most people daily by not knowing or not regarding there own Constitutions of body, whereby they neglect the pretious Jewel of Health, and so by Ignorance do live negligently, and Eat and Drink they care not what so it be good in it self, thinking it cannot be bad for them so it please the Pallat, but thereby many dig their Graves with their Teeth, and cut off the thread of their lives sooner then is required by God or Nature, besides their uncomfortable living in sickness and disease of body. Now for prevention I have to the benefit of all, if perused, writ this short Compendium; Shewing how every one may know his own Complexion, and the Nature and Faculty of most Food now used in England, whereby every Man may be his own Doctor in a Dietetical way which may prevent a Physicall course, and for such as are

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distem-

distempered or Diseased. I have mentioned
some of the most dangerous Diseases now in be-
ing, which with their knowledge and dangers,
are clearly laid down, and their best cure faith-
fully propounded, which experience will best
testifie, having pittie to all that are so ignorant,
that eate they know not what, or that are diseased
and know not how to be cured, but with ruine
to their Credit and Name. These Reasons
made me publish this short tract, for thy good
that art willing and hast need of Advice least
too late thou considerest.

J. A.



Licensed and Entred accord-
ing to Order.



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Being to be had at the Authors house only.

Every



Every man his own Doctor.

CHAP. I.

Of the preservation of Health.

TO preserve health when present and to Restore if lost is the chief end of Physick and shall be my Main design in this small tract. The word *Medicina* being derived *amedendo* that is healing such as are sick doth properly belong to the Therapeutick part only, which part being most necessary was first invented yet afterwards when that part was added which shews the preservation of present health the same denomination was still retained and is now
B
given

given to the whole art of Phisick, therefore for definition Phisick is an art of preserving mans health when present and restoring it when lost as far as it is possible.

The subject of Phisick is mans body as it is obnoxious to diseases, the scope or end of Phisick is to heal--although it is impossible to cure all that are sick; yet the Physitian hath performed his office if he hath omitted none of those things that are in the power of nature and art.

Health amongst all things called good by Mortals is most desired when sick, therefore ought to be highly prized, when in well being, and I think it may not only be acceptable, but very profitable to all, to be sincerely and briefly informed how to keep health and cure themselves; Especially for those that have not patience to read voluminous Authours, and those that want time and means for due Regulation and Government; although we have an old Proverb, that every Man is a Fool, or a Physitian at forty year old. Which saying is very true, my meaning is, that every Man in prudence should so far be his own Doctor as rightly to know his own Constitution and Complexion, and the reasons
for

for the Friendly agreement or the Antipathy of any Food to his own body, and for this end he ought to know the Nature of all Meat and Drink in use as ordinary Food (amongst us in *England* especially.)

The aforesaid knowledge is the Hygenial part of Physick, that is Rules how present health may be preserved, and how to beware not to fall into a Disease, not that I think it necessary that every particular Person should be able to read an Anatomy Lecture upon the parts of his own Body, nor study the Nature, differences, causes of Diseases, nor the various sorts, nor qualities of Purgative Medicines, but that Man is to be pittied that eats for hunger and knows not the Nature of what he Eats, which negligence in so necessary a knowledge hath occasioned much Sicknes to many, and Death not to few. For preventing of such dangers, you shall now receive brief Rules how to know your own Constitution and Complexion, and also the Nature and Faculty of all the Meat, Drink, or sorts of Food, now used in this Kingdom. To the end that every Man may be his own Doctor, so far as to know as well by reason as experience, that this doth

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agree with my Constitution, and why that doth not.

Now first / understand the temperature of a sound Man, and that of all living Creatures man is most temperate, so that all living Creatures, and Food and Medicines compared to man are said to be hotter, Colder, moister, or dryer, though man be not absolutely temperate for common sense tells us that heat in man is predominant over the other qualities.

CHAP. II.

Shews the best Temperature.

THe best temperature for a man to perform his actions, is hot and moist; for our lives consist of heat and moisture, and the contrary Coldness and Dryness leads us to Death, and by how much sooner a man is cooled and dried, by so much sooner a man grows old and dyes, yet that heat and moisture have their degrees, for if the heat

heat exceed the cold, the moisture; the drowth, moderately that temper is best and accounted temperate, and all others differing from this, are called either hot and moist, hot and dry, cold and moist, cold and dry, though all in general are hot and moist, these *Temperaments* are commonly explained by these differing Names. of *Sanguine*, *Cholerick*, *Plegmatick* and *Melan. cholly*, which must be understood of the variety of blood, which is the *Nutrimēt* of the body and not of *Extrementitious* humours. Now I will give some Signs how and whereby you may judge your *Completions* according to *Senertus*, and whether you differ from the best *Constitution*.

CHAP: III.

Of Signs to know your Constitution or Comple- ction.

First bodies which are too hot, yet moderate in dryness and humidity, such discover themselves, to the touch Hair abounds in the whole body, and is inclining to yellow and thick, they are thinner as to matter of Fat, they are swift and strong for motion, prone to anger the colour of the Face is redder then of a temperate body they are easily hurt by hot things.

Signs of a hot and dry Con- stitution, *viz.* Cholerick.

If moisture be joyned to heat which they call Cholerick the body shall be hot,
hard,

hard, thin, and lean, hairy and the hairs are black curled, the pulse of the Arteries are great, and their veins great, they are angry persons, which are endued with such a temperature obstinate lovers of Brawlings they desire few things they are fit for the generation of males.

Signs of a hot and moist Sanguine Constitution.

If moisture be joyned to heat which *Temperament* they call *Sanguine* the bodies, shall be hot and soft abounding with much blood fleshy indued with large veins and those which are so in their youth often have the *Hemorrhoids*, or bleeding at the Nose, and if the humidity abound they are apt from their youth to Diseases of putrefaction.

Signs of a cold Constitution.

If the body be too cold, such a body is perceived by the touch and is white, fat, slow, soft and bald, 'tis easily hurt by cold things, it hath a narrow breast without hair,

and narrow veins, scarcely appearing, the hairs thin and of small increase for the most part, they are fearful that are of that *Temperament*.

Signs of a cold and moist Phlegmatick Constitution.

If moisture be joyned to the cold not much, nor that coldness great, the body shall be white in colour, fat, thick, soft, reddish Hair, inclining to paleness, but if the frigidity with the humidity be more intense the body shall be thick, coloured yellow, exceeding bald, the hair smooth, the veins lying hid, such *temperaments* are dull and slow of apprehension and for the most part altogether idle, no ways ready, simple, nor prone to anger.

Not that any scarcely may be said to be of a simple Composition, without mixture of some other, neither do any abide long what they are.

Of a cold and dry Melancholly Complexion.

If Frigidity be joyned to dryness, such a body is discerned by the touch, those shall be lean, bald, pale, which are of such a constitution, slow in motion, dejected in countenance with their eyes fixed, as for *Melancholians* in particular, not only whom the vulgar, but whom *Aristotle* in the thirty Section, and the first probleme accounts ingenious, wherein the said *Aristotle* writes that much and cold Choller is black, such are foolish and idle: Wherein there is much and hot Choller, those are quick-sighted and ingenious, apt to love, propense to anger and lust.

Some great Bablers— but those whose heat is more remiss, more temperate, and as it were reduced to *Mediocrity*, those are more prudent, and although they less exceed in some matters, yet in others they are far better then the others, some in the study of *Literature*, others in *Arts*, others in *Common-wealths*; namely those *Melancholians* are ingenious, who by nature abound

bound with good and plenty of blood, wherewith some part thicker and dryer is mingled; which adds as it were strength to the blood, and when attenuated, and as it were poured it is spiritual.

CHAP. IV.

The Benefit to be gathered
from knowledge of our
own Complexion.

BY comparing what is already said to the present *Temperament* of our own bodies we may find a certain agreement with them and some of the *Temperaments* described which known and well considered it will prove of no small value to all that desire health, or Wisdom; for we say *premonitus premonitus*, if I know by the forewritten Signs that I am a Choleric person, I will resolvedly beware the evils of that *Temperament*, both of body and mind

as knowing my inclination to quarrels, Wrath, anger, fightings, &c. I will bridle Nature for it is truly said. *Mores sequuntur humores*, according to the humours of the body, so are the conditions of the mind, and also for Food, knowing my *Temperament* to be hot and Cholerick, I must avoid those things in meat and drink that increase it, and use things that do allay and cool heat. And so a Phlegmatick person ought to avoid cold and moist things especially, both in meat, and drink, therefore his drink may well be more strong, and Food hotter, and more drying then the person that is hot and dry already— For the person being hot and dry, ought to correct his heat with cooling and moistning, as the Melancholly man who is cold and dry ought to take Food both healing and moistning. So Sympathy and Antipathy must be observed in Physick rules for preservation of health, for it is truly said *Contraria Contrariis Curantur*, all Remedies are performed by their contraries.

CHAP. V.

Some common Axiomes
and Maximes, there are
to be observed in the me-
thod of preserving of
health. as,

1. **N**ature doth nothing rashly.
2. Too much of any thing is an enemy
to Nature.
3. Nature is the Physician of Diseases
but the Physician is the servant of Nature
and ought to imitate her she acting aright.
4. Custome is a second Nature and
those things which he are accustomed to a
long time though worse they are wont to be
less troublesome then those things we are
not used to.

Doctrine

Doctrine of the preservation of health.

DOctrine for health is comprehended in these 2 parts, viz.

Materials of health or wholesome causes.

2. A knowledge necessary for the preservation of health teaching how things called Non-Natural are to be used for the keeping men in health, they are comprehended under the notion of things Non-Natural, and ought to be ordered into four Ranks. as,

1. First, Those things which are taken in.

2. Secondly, Those things which are carried.

3. Thirdly, Those things which are emitted and Retained.

4. Fourthly, What befalls the body by accident. as,

Of Air,

Meat and Drink,

Passion of the mind,

Motion, and exercise of body,

Rest, Sleep and Watching,

Vewery, excretions and Retentions.

CHAP.

CHAP. VI.

Of Air.

A Ir is the most worthy Element for the preservation of Life in every creature, nay the other Elements subsist by it, as for example fire is extinguished if you keep Air from it, and water putrifies and stinks if Air comes not to it: and the very Earth brings forth nothing to maturity, without it.

Therefore we may well give precedency to its worth in discourse. The Air affects our bodies two wayes, *viz.* Extrinssecally as it insinuates through the pores of the skin and as it is attracted by inspiration, so it hath a force upon our bodies and impresseth its quality whether good or bad upon us, according to all writers.

The best air.

The best Air is temperate as to the primary qualities, and is pure and infected, with no pollutions but is Serene, moved or stirred with the Winds, breathing sweetly with pleasant Gales and sometimes moistened with wholesome showers.

Corrupt air.

On the contrary that Air is vitious which is infected with exhalations and vitious vapours breaking forth on every side, or is compassed with marish or standing waters after what manner soever it be impure, and such as cannot be purified by the blowing of Winds, that Air which is troubled, or too Hot, or too Cold, too Dry, or too moist.

Constitution of air.

But the Constitution of Air may be polluted

lured though divers causes, first the Constitution of the Air depends on the scituation and nature of places for some Regions are hotter then others, others colder, for by how much the more any Regions receive the direct beams of the Sun; and by how much the longer the Sun remains above their Horizon, by so much the Country is more hot, the contrary Reasons make it so much the Colder, yet this cause only doth not suffice, neither is the same Constitution of Air in all the inhabitants under the same Latitude for these ten Reasons. First the mold and proper Nature of the Earth conduceth to the Constitution and Temperature of the air, wherein is to be observed what the Nature of Ground is, whether Fat, Dirty, Filthy, Gravelly, Stony, Sandy.

Whether the place be high, or low, what scituation there is of Mountains and Valleys, what Winds it often admits, and from what Climates, whether the Sea or any Lakes be near it, whether it brings forth mettals from whence malignant air may be exhaled.

2. Scituation of Mountains,

The Mountains also change the Constitution of the air, according as the blowing of certain winds drive away and admit it, and if the Mountains drive away the *North* wind, but admit the *South* wind, it comes to pass that the air is hotter and moister, the contrary makes the place colder and dryer.

3. Winds.

The different winds bring forth great Mutations, as the Oriental or East winds are more temperate, also the Occidental or West, but these are moister, the *Northern* are cold and dry, and have power to bind bodies and dry them, the *Southern* are hot and moist, therefore as the Region or Scituation is more or less disposed to this or that wind, so it obtains this or that Constitution of air, but generally Countrys exposed to the Oriental

C

tal Sun are more wholesome than those which are exposed to the *Septentrional* or *North* winds, and hot winds are more wholesome than those which are exposed to the *West*.

4. Sea and Lakes

The *Vicinity* to the Sea and Lakes conduce much to the peculiar Nature of the air, unless interjected Mountains prohibit, for from moist places of this Nature many exhalations are drawn up, which mingle themselves with air and moisten it, and indeed the humidity will be increased if the Sea or Lake be situated on the *South*, but if towards the *North* fridigity.

5. Metallick Pits or Mines.

Mines generally communicate their malignant smell and vapours to the neighbouring places, also Caves exhale venomous air, also Woods that are too thick

Indeed the seasons of the Year change the air, which Astronomers constitute equall according to the motion of the Sun; and Zodiack, being divided into four parts but Physicians regard these times according to the temper of the air, and call that the Spring, when the constitution of the air is more temperate, when we grow neither stiff with cold nor sweat with heat: but the Summer when the same is hot and dry; Winter when it is cold and moist; neither do they appoint these seasons to be equal in all Countries.

The Spring being the most temperate, or as *Hypocrates* calls it hot and moist, that is when *calidity* moderately overcomes *frigidity*, and *humidity* moderately exceeds *driness*.

dtiness, it is the most wholesome time of the Year, and although diseases are generated (or rather shew themselves) in the spring time, yet the spring of its self doth not produce them, but the vitious humors which are gathered together in the Winter time are driven out in the spring by the heat of the Sun, and Planets.

8. The Summer.

This quarter is hot and dry, *ergo* makes bodies more hot and dry, purifies and dissolves and renders them weaker, by reason of heat, it attenuates humours and kindles them, from whence Cholorick and Acrimonius humors are accumulated.

9. Autmne.

This Season is mixed with cold and heat, that is mornings and evenings are cold, the middle part of the day hot, its
con-

Constitution is hot and cold, and by Reason of its inequality in Air it is very obnoxious to Diseases, and blood at this time of the Year is diminished by Reason of approach of cold *Winter* makes it dangerous to *Phlebotomise* but upon necessity, for now Melancholly abound bodyes are thickned by the Retiring of Blood and Spirits which causeth the pores to close.

10. Winter,

Now the Frigidity of the Air with moisture makes Flegm abounds and procures *Catarrhs*, *Distillations*, Rotten *Coughs*. But if the Seasons of the Year are variable and uncertain it makes the Air corrupt, by which means divers Diseases are Reigning according to the various Constitution of the different seasons.

The most healthful air and place,

From what we have said it is evident that those places, dwellings, Countries
C₃ and

and Region are most wholesome, where the Air is temperate, the Spring temperate, the heat of Summer sufficient to ripen Corn, and Fruit, *Autumn* Colder, *Winter* Cold, yet not offending our bodies with extreams, also a Fruitful Soil, men comely of Body, well coloured in the Face, Laudable in their manners, and joyful in their prosperous health, &c. Ingenious in invention, to all which may be added valour, which not only is seen in Men in *England*, but as well in other Creatures here, as the *Mastiff* Dog, and cock, for which no part of the world can parallel, being no small argument of the excellent Temperature of the Air of *England*, for by experience their valour declines in a few years, being transported to other Countries.

CHAP.

CHAP. VII.

Of Meat, or Food.

HAVING now finished our discourse of Air, and though we choose to live in the best, it is not sufficient without good Food, therefore having already shewed how all may know their own Constitutions, and Complexions, and goodness of Air, it will be necessary in the next place, to shew the nature, temper, and vertue of most Food is now used in this Kingdom, whereby every man may easily see and know by comparing it with his Constitution what is Friendly and healthful to him, and wherein it is inimical, and therefore know that all Aliment as Meat, and Drink, wherewith the substance of our bodies is renewed and strengthened, is of vertue to increase the substance of our bodies, for it is a true

saying in a sence, that we our selves have had our selves upon our trenchers.

Food properly so called is to nourish our bodies if *Medicinal* to alter our bodies. But Food is taken from two things, viz. From the animal Kingdom, or Vegetable, all those things that proceed from living creatures are either parts of animals, or those things which proceed from them as Eggs, Milk, Honey, Butter, Cheese, &c.

Difference of Food.

Many things there are for the Aliment and Food of man, and great is the difference of them in Nourishment, for some are very good and some of ill nourishment, and Juice, some are of easie concoction, others hard to be concocted again, some will corrupt easily in the Stomack, other some not.

The best Food.

The best meat yeild plenty of nourishment, is easie of concoction, not quickly corrupted, nor hath an ill-quality and there remains after it, but few excrements.

But the contrary are unwholesome and all that leaves an ill Juice and are easily corrupted is the worst:

Firm Food,

That Aliment which brings forth much nourishment is accounted firm, but it requires much strength of heat for concoction. But that is in firm which is easily concocted and nourisheth, but affords but little nourishment, and such that is soon dispersed and after it the Stomack soon calleth for more.

CHAP.

CHAP. IV.

Of the Nature of every Food we Eat.

AND because I know that people of all
qualities do commonly Feed upon
what comes to Table, be it what it will,
without considering the Nature or quali-
ties of any thing, or agreement, or disa-
greement to their Constitutions, so it do
but please the pallat, by which means di-
vers have and do dig their Graves with their
Teeth, to prevent which I think very ne-
cessary that every one should understand the
Nature and property of his daily Food as
well as his own Constitution, and so by
doing himself right, he is truly become his
own Doctor, which is the thing I aim at
for

for the benefit of all good people, for without doubt, daily experience upon a Mans own body by help of sensation may soon make him (if observant to these small Rules the wisest Doctor living in a Diatetical way to himself, and so by preventing of Diseases, he may not need so frequent use of Physick, which many are forced to.

But to detain you no longer, I will first begin with Flesh Meats, and after to Vegetables, &c. And for your first dish, and generally approved.

Beef.

Beef the best of which ~~is~~ *English* bred and fed, but there is great difference in this sort of meat, as well as others, it is hard of concoction, thick flesh, it doth not easily pass through the Veins, it doth not participate of viscosity or stymyness, the frequent use thereof causeth dry and melancholly humours, without exercise and labour of body, especially if it be old Cow Beef, or Oxe Beef, that with labour and much working hath contracted dryness and hard-

hardness of Flesh, or is hardned with Salt and Smoak. But above all meats it is most profitable for laborious people being not easily passed away, and gives much strength where it is concocted by labor.

Veal.

Veel is temperate and tender, though something Waterish, if thoroughly Roasted, affords good Juyce, of a pleasant taste, and yeilds a thicker Juyce then Lamb, or Mutton.

Mutton.

The best Mutton is Weather the younger is the best meat, and is easily concocted and generates good blood, and agrees both with those that are well and also with those that are sick. -- But Ewe mutton is evil both by default of the temperature and by frequenting of Copulation and bringing forth young, therefore the Flesh of Ewes is evil and

and dull and viscid juice is bred thereof.

Lamb,

A Lamb before it be a year old hath moist flesh, slimy and viscid, but when it is a year old, it is very good nourishment, consisting of good and plentiful juice, and indifferent lasting, and easie of concoction, but with those that are exercised with strong labor it is easie dissolved, and not very solid Aliment is made thereby.

Bacon or Pork,

Swines flesh nourisheth very plentifully and yields firm nutriment, and therefore is most profitable for those that are in their flourishing age, sound and strong which are exercised with much labour, but in weak and corrupt stomachs, not labouring very dangerous, for we say *optima corumpatur sunt pessima*, the best nourishment corrupted proves most dangerous.

Sucking

Sucking Pigs.

Sucking Pigs are very nourishing, but they agree not with all constitutions, because too much humidity abounds in it, the fumes vapors ascends up to the head, in many causing pain, and swimings.

Brawn.

Of the flesh of tame Boars we usually make Brawn, being long corned, and young, makes a delicate meat, having not so much excrementitious moisture as Bacon or Pork, but the hard and horny part is difficultly concocted.

Food taken from the parts of Animals:

Aliment taken from the parts of Animals are many, which both according to the kinds of living Creatures, and according

ding to their diversity of parts do vary, the feet of Animals of what kind soever are cold and dry, they have little flesh, and scarce any blood, they yield a cold juice, dull and glutinous by reason whereof the broth wherein feet are boyled is turned to a jelly.

Hearts.

All hearts of Animals are of a hard and dry Nature and fibrous, neither is it easily concocted, but if it be well concocted, it yields neither ill juice nor a little, and that very stable and firm, chiefly corroborating the heart by sympathy.

Liver,

The Liver is very binding, and yields thick nourishment, but is hard to be concocted, which is slowly distributed. All Animals vary in their Liver, according to their age and feeding, the youngest and best fed are most delicate, and have the greatest Livers and fullest of juice.

Spleen

Spleen.

The Spleen as it is the recepracle of gross Melancholly blood affords little nourishment, and is hardly concocted, therefore not fit for food.

Lungs.

The Lungs in substance are light and airy, therefore properly called the bellows of the body, they nourish but little, yet easie of concoction, and afford good nourishment.

Bowels,

The intestines afford not very good but thick Aliment, and the Bowels of younger Quadrapeds, as Calves are of better Juyce, and easier concocted then of old.

Tongue

Tongue.

The Tongue excells the other parts in pleasant taste and goodness of alinent, and is also easily concocted.

Brain.

The Brain yields petuitous and thick juice, and is not easily concocted, nor distributed, and causeth loathing, except it be well sharpned with Vinegar.

Venison.

Although Venison be in high esteem both by Gentry and Peasant, yet it is hard of concoction and generates Melancholly juice especially if the Venison be grown to ripeness of years, it doth obstruct the bowels, the usual way of seasoning it doth much meliorat and make tender the flesh, and by drinking a glasse of Wine there-
D with

with it becomes good nourishment.

Hare.

Hares flesh is accounted by Physicians for Melancholly meat, therefore not so good for those that have dry bodies, yet they are thought to generate a good colour in the face, they are best boyled.

Goates.

Goates flesh afford good nourishment, and may well be offered before other sylvestrous Animals, for goodness of Aliment, facility of concoction; pleasantness of taste; paucity of excrements, yet they are something dryer.

Conies.

Conies if they be not old, yeild a good juice, are easie of concoction, and if thoroughly roasted very drying for the Phelg-

Phlegmetick, young are safe food for sick people.

Of Fowle, first Turkeys.

Amongst tame Fowl the Turkie is of the upper rank, both for the largeness of his body, goodness of food, having good juice, and laudable nourishment, it is most fit for those that are in health.

Capons and Pullets and Chicken.

Hens and Capons are accounted the chief among Birds, they are temperate easie of concoction, of good juice, and contain few excrements if young, and yield most profitable food to those who are not used to labour, they procreate good blood, yet there is great difference amongst this kind of Fowl, the best is the flesh of cram'd Capons, next is that of fat Chickens, the next are Pullets, as for old Cocks,

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and Hens, their flesh is harder and dryer,
and not to be eaten, but by laborious
people.

Geese.

The flesh of tame Geese doth abound
more with excrements, then that of wild,
yet the flesh of them both are hard of con-
coction, and yield no good juice, but viti-
ous and excrementious, and such as is easi-
ly putrified, and in weak stomachs often
cause turfeits, but in strong stomachs and if
it be well concocted Geese affords plenty
of nourishment, but the delicacy of a Goose
is the Liver, which if it be well fatted e-
specially with sweet food, as boyled car-
rots &c. The Liver will grow large, and
is delicious and temperate meat, easie of
concoction, of good juice and much
nourishment, and indeed of more valew
then the Carcass.

Duck

Duck and Mallard.

Tame Ducks if not young are very hard of concoction, of ill juyce, and little nourishment, but the young ones are wholesome Food, and yeild good juyce for the wild Duck and Mallard, are much better then the tame, more tender of concoction, and yeilds good nourishment, and do not easily putrifie in the Stomack.

Pheasants.

Pheasants are most excellent Food, and are the best nourishment, for those that are in health, most easie of concoction, therefore safe and good for those that do not labor.

Partridge and Quails.

The Flesh of Partridges are temperate, and drying, easie of concoction, affords excellent juyce, and much nourishment,

and few excrements for those that are in health good, and for those that have *Consumptions*, or the *French Pox*, admirable nourishment.

Quails are excellent Food for all in health, it is hot and moist, but the sick must not eat of them, because they are apt to generate Feavers.

Pigeons.

There are divers sorts of Pigeons, those of the Mountains and Woods are best, the flesh of all of them are of a melancholly Juyce not easily concocted, but most dangerous in a *Putrid Fever*.

Plovers.

The Gray Plovers, exceed the Green, both are very good Food, easie of concoction, afford good nourishment, save that they are something melancholly.

Cocks

Cocks, Snites, Thrushes.

These Winter Birds are easily concocted, yeilds good Juyce, not excrementitious, and affords nourishment firm enough.

Black birds.

Black birds are something harder of concoction, then Thrushes, but are firm nourishment,

Larks.

The Lark generates excellent Juice and is easily concocted and it hath a peculiar quality, not only to preserve one from the *Chollick*, but also to cure it.

Having now run through most of our *English* Flesh meat, we will now proceed to the Fish.

CHAP. IX.

Fish.

Fishes are colder and moister Food than the Flesh of Terrestrial animals; and scarce afford so good juyce as Corn, and Fruits, and other Vegetables, they do easily putrifie, and if they are corrupted they acquire a quality most dangerously averse to our natures, but there are great variety of Fish.

A Salmon.

A Salmon in the first place is tender of Flesh, grateful to the Pallate, easie of concoction, affords good juyce, and is not inferior to any, nay 'tis the best of Fish, but when

when they are pickled with salt, and hardened with smoak, they are much worse and difficulty concocted.

Trout.

Trouts amongst Fishes which are bred in Fresh Waters are the best and are next in goodnes to a Salmon, easie of concoction, full of much good and thin juyce, but the greater of them of flesh, not a little excrementitious, Fat, and Full of viscidiry, those are commended above others, which have Red flesh, and many Red spots, and have hard flesh, and participates not of viscidiry and Fat, those are easier concocted, descend sooner and not so excrementitious, in juyce.

Soles, plaice, and Turbet,

These Fish is highly commended amongst Sea-fishes which hath delicate flesh, and is easie of concoction, being white fleshed, yeilds good juyce, plentiful nourishment.

rishment and such as is not easily corrupted, but being dryed in the smoak they are much worse and harder of concoction.

Gudgeons, Smelts.

Gudgeons and Smelts are the best amongst the small sort of fish and very wholesome Aliment, easie to be concocted and such as remain not long in the stomach, and are profitable both for pleasure and health, and may safely be given to those that are sick, to these other little fish are alike as Dace and Minners, &c.

A Carp.

For delicious taste especially if it be fat, is inferior to none, and if it be thoroughly decocted or stewed with Wine as the manner is, makes a Princely dish, and yields good nourishment and firm, but is not fit for sick People.

Pike

Pike.

A Pike especially of the smaller growth hath hard Flesh, it is easily concocted and easily distributed, and hath not many excrements, and may also be given to those that are sick.

Perch.

A Perch also hath tender flesh, and such as will easily part asunder, and no Fat, nor glutinosity, 'tis easie to be digested, the Juyce is not evil, yet it affords weaker Aliment, and such as is easily discussed.

Bream.

A Bream hath soft and moist Flesh and yeilds a Juyce very excrementitious and is to be eaten, for the most part, as all other Fish are not, it is not to be mixed with divers kinds of meats.

Tench

Tench.

Tench is neither of a pleasing tast nor easie to be concocted, nor good Aliment, but yeilds a filthy flymy juyce and such as is easily corrupted, neither is easily distributed and it brings forth obstructions.

Barbel.

A Barbel whose Eggs perchance gave an occasion for some to suppose that he hears very bad, it causes not only the pain of the belly but also vomiting, and disturbs the belly, and stirs up Choller, from the use thereof we ought to abstain, but the flesh thereof is very **W**hite, easie of concoction and distribution and affords Aliment of good juyce.

Eells

Eells.

The Flesh of Eells is sweet but glutinous with Fat and abounding, with much moisture it generates ill iuyce, and the use thereof is not safe for sick people, nor plentifully taken for those that are well.

Lamprey.

A Lamprey is a Fish of a grateful and delicious tast, if it be rightly prepared, and sauced, yet it puts not away its slymyneſs, wholly for which cause Physitians, do not number them among Fishes of the best sort.

Herring.

A Herring hath white flesh apt to cleave into small peices, hath a good taste, easie of concoction, it affords good iuyce, nor thick
and

and glutinous when its pickled with salt, or hardned with smoak, which we call red Herrings, they are harder of concoction, and doth not nourish so much.

Codfish.

Codfish and Stockfish while it is fresh, hath friable flesh and tender, of good juice, and easie of concoction, yet being dryed it is hard of concoction, and affords thick nourishment, and is not to be eaten without danger to any save those that have healthy strong stomacks, and labor much.

Sturgeon,

Sturgeon commonly called Sea-beefe, hath hard fat and glutinous flesh, which yeilds a thick juice, yet safely to be eaten it is hard of concoction but firm: nutriment and very lasting to work upon.

Lobsters

Lobsters and Crabs,

Lobsters, Crabfish, Prawns and Crawfish are frequent in most Countries near the Sea, there is no great difference in their efficacy or nature, they are all hard of concoction, and will not well digest but in a strong stomach yet if they are well concocted, they beget good juice, nourish much and stimulate *Venus*.

Oysters.

Oysters and Scollops have a soft juice, and therefore irritate the belly to digestion, and cleanse the Vereters stimulate *Venus*, they easily generate obstructions, being hard of concoction, and nourish but little.

CHAP.

CHAP. X.

Meats from living Creatures.

THere be many living Creatures which supply us with necessary food, agreeable to our Natures, as being nearer and more familiar with our Natures, and less exceed in the qualities, and afford better juice, as in the first place we will begin with milk.

Milk.

Milk is of a cold and moist, or rather of a temperate and moist Nature, and yields nourishment very good, the best by much if it be rightly concocted in the stomach, and the milk be good in its self.

Parts

Parts of Milk,

There be three parts of Milk, viz.

The *Buttrious*, the *Caseus*, and the *Serous*, the *Buttrious*, is of an oily and hot substance, the *Caseus* is of a cold and dry substance, the *Serous* is of a watry, and indeed Cows milk is the fattest and thickest, and contains more milk then the milk of other Animals, and therefore nourisheth more, and is most agreeable to us, and hath more of the *Caseous* part then Ewes milk, Goats milk is of a middle Nature between these two, sound Animals only generate good milk, but sick diseased Animals generate virious and corrupt, dry meat as Hay &c. cause the milk to be thick, but green and such as are full of juice make much better, wherefore the milk at the latter end of the Spring is best, by how much the thinner it be, and more *Serous* by so much it is the easier concocted, and sooner passeth through the belly, and obstructs least, but nourisheth less, to know the best milk, it is of a good smell, and sweet to the taste, of a middle consistence, ne-

ther too thick, nor too thin, neither *Serous* nor *Caseous*, too much of a white colour which yields good Aliment, and that plentifully and constantly enough.

Milk is nourishing enough especially for lean bodies, as being that which is elaborated by so many concoctions, and is thereby made Familiar to our natures, that 'tis easily and truly concocted, in unwholesome bodies, it is easily corrupted, as in a cold Stomach: it soon grows sowre in a hot, it is turned to an acrid smell and chol-ler, and causeth pain in the Head, wherefore it is hurtful to those that are sick of Putrid Feavers, and to those that have pains in the head, and sore Eyes, or are obnoxious to breed Gravel, and to those that are obstructed in the Liver, and are inflamed in the *Hypochondries*, according to the *Apbo. 64*. But the worst corruption thereof is when it is coagulated, which may be prevented if any Salt, Sugar or Honey be added to it, it is most conveniently taken on an empty Stomach, nor are other Meats to be eaten presently after, especially the use of wine after milk is very unwholesome.

As

As for the parts of Milk, Butter is used in *England* and other Countries instead of Food, and sawce. Butter is hot and moist almost of the same Nature with Oyl, yet it nourisheth more, and is sawce for most Meat, 'tis pleasant to the taste, 'tis easily concocted, and nourisheth much, yet it agreeth not with those that have a moist and slippery Stomach, yet 'tis far better to be taken before other Meats then after, nor is it so agreeable to hot Natures, 'tis conveniently eaten with bread.

Sowre Milk is colder, and agreeth not with colder Stomachs, but with hotter, especially in the Summer and very hot weather, it is refreshing and concocts well.

Although in *Consumptions*, sometimes is prescribed womans Milk, Asses Milk, or Goats Milk, yet for Food none is so good as Cows milk, and of that sort the Red Cow is best, and in a *Consumption*, I should prefer it before the former, being taken warm while the spirit of the animal is in it.

Cheese.

✓ Cheese is good and is agreeable to most and very desirable to whom it is Friendly; is hardly concocted, and yeilds thick nourishment, and therefore stops the belly, opens the pores, and affords matter fit for the generation of Stones, but that which is old affords ill nourishment, and if taken in quantity, obstructs much it is very useful to close the mouth of the Stomach, after a full meal, being eaten to the quantity of a dram or two. New Cheese may be eaten more plentifully; because it affords better nourishment, and while new it is cold and moist, and of a flatulent Nature, middle Age Cheese, which is neither hard nor soft, and is moderately sweet and Fat, is the best, but of what kind soever it be, it is always to be eaten sparingly, and after other meats, now there is great differences of Cheese; according to the nature of living Creatures, and diversity of pastures, and Countries, that of the Ewe is the best, be-

because it is easier concocted then the rest,
and nourisheth more, next in goodness is
Cows Cheese, the Goats is the worst of
all; But no Cheese is good without the
Buttrious part be also included with the
Caseous.

Whey.

The thinnest part of Milk, which is
called Serum or Whey, is more fit for
medicine then Food, and is most fitly
used for the evacuation of ferous and
adust humours, it consisteth of two parts,
the one is Salt, and participating of acri-
mony, and is altogether hot, which is
the lesser part, the other is Watry, and is
the greater part, therefore it is called cold
and moist,

Eggs.

Eggs and chiefly those of Hens, are a Food much used and esteemed amongst us, an Egg consists of two parts the yolk, and the white, the yolk is moderately hot and moist, and very corroborating, the white is cold and dry, and affords also much nourishment, and that lasting enough, but hard of concoction.

The newest Eggs are the best, and nourishment most and soonest, and yeild good Aliment, but the stalest are the worst, and the corruption of Eggs is most dangerous, for we say (*optima sunt pessima*) the best food corrupted, becomes the worst and most perillous, they do not well agree with those whose Liver and Stomachs are filled with vitious humours, and in Chollerick & hot Stomachs they are easily corrupted & turned into Choller, as for the cooking of them they are best when the yolk is soft, & the Rear hardned to a white colour, and so supt up, being boyled in water, they may

may easily be given to a weak Stomach, they are stronger in tast, boyled in the shell then potched, especially if Roasted, but the worst way of dressing them, is to fry them in a pan.

Honey.

Honey is of a hot and dry Nature in the second degree, but that which is white is not so hot, and is the best and most commodious for those that be Young, but all Honey is a medicinal Aliment, convenient for old men, and those of cold constitutions, but it is not fit for Chollerick persons, because it turns into Choller, therefore not good for the Liver, but very good for the Lungs, because it hath an absterfive cleansing faculty, and resists putrefaction.

Sugar.

Although it comes not from Animals, but is made of Canes, for its agreement with Honey may well be put together, yet it is not so hot as Honey, therefore properly mingled with many sorts of Food, and Medicine, and doth preserve medicines better then Honey, and hath the same cleansing quality in the body of man, though not so griping in the belly.

CHAP.

CHAP. XI.

Meats from Plants, or Vegetables.

Wheat.

AS for Grains or Fruits, being the most ordinary kind of Food, amongst which in the first Rank are all sorts of Wheat, and Grain, which the Greeks call by the name of *Situm*, and in the first place Wheat is hot and moist, and above all Vegetables affords much nourishment, and that firm and most wholesome, out of Wheat divers kind of Foods are made, yet the best among them is bread, and that leavened or fermented, which agrees to every Age,

Age, and is to be taken with all mears.

Barley

The bread which is made of Barley is colder, and yeilds not so good nourishment as Wheat, there is a sort of Barley cal'd Spelt, is next in nature to Wheat, and is the middle betwixt Wheat and Barley, and nourisheth more then Barley, but is weaker then Wheat; Barley is also made into ptisan or broth, which is a good nourishment for sick people, and those that are well also, and is not viscid or clammy, but easily passeth through and cleanseth the passages and Reins, of which all Physitians are well acquainted being generally prescribed to the sick.

Rye.

Rye of which bread is made in some parts of this Kingdom, and for its delicious sweetness and moisture, is frequently mixed with Wheat, by nature it is hot and dry, it is hotter then Barley, yet not so hot as Wheat,

Wheat but the bread which is made of it is harder of concoction then that of Wheat, and Windy, causing in some griping pains.

Rice.

Rice is hot and dry, or rather temperate, it nourisheth much, especially boyled with Milk, it increaseth feed.

Rice doth not easily putrifie, it stops lasks or looseness of the belly, it is hardly concocted and yeilds nourishment somewhat thick, the frequent use of it may easily occasion *Obstructions*.

Oats.

Are almost of the same Nature, and are cold and dry, Oatmeal stops Fluxes of the Belly, they afford not much nourishment, yet are very useful in Potrages and broaths, which may be given to sick or well, it stops the looseness of the belly.

Beans

Beans.

Beans are cold and dry, flatulent, hard of concoction, and yeild excrementitious nourishment, yet not viscid, and have some cleansing power, they make the senses dull, and noises become troublesome.

Pease.

Pease are cold and dry, flatulent, especially the green, yet they yeild better nourishment than beans, but not so plentiful, yet easier of concoction, and very pleasing to Stomachs surfeited with overfulness of stronger Food.

Parsnips.

Parsnips are hot and dry, not very good nourishment have a great Force of cleansing, provoke Lust, they are more useful in Physick than Food, they provoke Urine, and bring down the Menfes.

Turnips

Turnips.

Turnips afford strong nourishment, stimulate *Venus*, the long Turnips commonly are the better, they are safely eaten with Meat, or alone buttered, being baked their Juyce makes a very good Surrip for a *Consumption*.

Carrots.

Carrots are hot and dry, flatulent, these as well as the former, are very wholesome and provoke to *Venery*, and are opening, easie of Conccction, and yeilds good Aliment.

Radish and Mustard.

Radishes which we commonly use for sawce, afford little nourishment, they heat beyond the second degree, and have a sharp taste, they cut Phlegm, attenuate and provoke Urine, break the Stone, and expels Gravel

Gravel from the Veins, yet cause a rustation or belching of wind from the Stomach the wild are hotter and more Forcible, Mustard is much for heat, tast and efficacy like the Root of Wild Horse radish.

Leeks and Garlick,

Leeks and Garlick are near of Nature, but the Garlick is the hotter and more potent, they are hot and dry, little nourishment and thit bad, they have a power of attenuating thick Phlegm, and viscid humours, taking away cold, and this is a good Remedy for the pravity of Waters also against the Plague and venemous Air.

Onions.

Onions also afford but little nourishment, have a heating, attenuating, cutting Faculty, inflame the blood, they leave behind them a thick Juyce, provoke *Venus*, they are all hurtful to the Head, Eyes, Teeth

Teeth, and Gums, and cause disturbive sleep and turbulent dreams.

Cabbage.

Cabbage is generally accounted to be cold and dry, yet the bitterness and acrimony of the Juice is observed to stir the belly 'tis hard of concoction, affords little nourishment, and that thick and melancholly, from whence sulliginous vapours fly into the head and produce turbalent sleep, and weakens the sight, and are very dangerous for those are incident to a *Vertigo*, or swimming in the head.

Being boyled in the broth with Fat Meat, it is somewhat corrected, yet the stinking coction or broth, shews its danger, and that its only fitting for laborious people.

Arte choaks

Artechoaks,

Artechoaks heat and dry to the second degree, they afford no good Aliment, they are hard of concoction; and stimulate *Venus*, Windy, yet the Meat of the Leaves, Stalks, and Roots do wonderfully cleanse the Reins, sending forth stinking Urine, and cures the *Running of the Reins*; if it be decocted in White-wine, and the decoction drank.

Lettice.

Lettice is esteemed the best of Sallads, affords more nourishment than other herbs, 'tis cold and moist, and corrects Choller, and good for hot Stomachs, it provokes sleep, allays the heat of the Reins, but too much doth diminish the natural heat.

Spinage

Spinnage

Spinnage cools, and moistens; affords little nourishment, it generates cold and *Serous* humours in the Stomach, unless it be corrected with Oyl, Pepper, or Butter; it is not profitable and begets wind.

Beets, Orach, and Mallows.

They all loosen the belly by humectation, they nourish little, and yeilds a watry Juyce, and unpleasing of tast, except the sawce mends them.

Asparagus.

Asparagus and like to them are the young branches of Hops, they neither heat, nor manifestly cool, they are grateful to the
F cast

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taft and caufe Appetite, yet afford little nourishment, they have a detergent cleansing faculty, provoke Urine, they cleanse the Reins open *Obstructions of the Liver*, and other intrails.

Parsley.

Parsley is hot and dry, provokes Urine, and the courses opens *Obstructions*, purges the Reins and Bowels, yet it affords but little nourishment.

Purslain,

Purslain is an excellent Sallad with Oyl, it cools the Reins, helps such as have a scalding of Urine, and pain by heat, also Rectifies the Teeth being set on Edge.

Mints

Mints.

Mints are pleasing in smell, especially Spear mints, which are hot and dry, and very strengthening to the Stomach, they stay Vomiting and are a most excellent Sallad minced in Vinegar and Sugar for any fresh meat:

Melones.

Melones are pleasant in tast, and send forth an *Aromatick* smell, but are of a cold watry moist substance, whereby they quench thirst and cause Urine, they cool and cleanse the Reins, but are easily corrupted, and being corrupted, become as it were of a poysonous nature, and stir up Choller, or generate Feavers, whereby many great men are killed, therefore they ought to be eaten at the first course, or before meat that they may the easier descend through the belly, and after the eating of them some

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good Food ought to be eaten, and good Wine to be drank that their corrupting may be hindred.

Cucumbers.

Cucumbers are also cold, but not so moist, and the Juyce not so dangerous nor so easily corrupted in the Stomach, they are least offensive to hot Stomachs.

Strawberries,

Strawberries are cold and moist; they are profitable to those that are troubled with Choller in the Stomach, they cool the Liver and restrain the heat of blood, and Chollerick humours, they allay thirst, therefore profitable to hot constitutions, they have thin juyce purge the Reins. cause Urine, but are easie corrupted in the Stomach, therefore ought to be eaten before meat.

Fruits

Fruits of Trees,

First of Apples,

Apples there are divers sorts, which discover themselves by their tast, the sowre are colder then the sweet, and of a thin and less flatulent substance, the austere and sharp are yet colder and of a thick substance, and descend more slowly through the belly and stay it, yet their violence is corrected by boiling and sowre sharp Apples are rather to be used for Medicine then Aliment, they afford ill Juyce, but those are worst, which are watry and have little or no tast, the best have a sweet *Aromatick* tast and smell, and such as afford an indifferent quantity of Aliment, they strengthen the Heart, exhilarate the mind, and are very beneficial to those which are troubled with Melancholly,

Pears.

Pears there are of divers kinds and faculties, the austere and sharp are astringent and cooling; and hurtful to the Stomach and Guts, sweet are more temperate, yet almost all are of a cold moist nature, but some are hot and moist, if taken before meat they are apt to stop a looseness, being taken after meat, they loosen the belly, and shut the mouth of the Stomach they are better boyled then raw.

Quinces.

Quinces are cold and dry, and have an astringent quality they afford little nourishment and are hard of concoction, they strengthen the Stomach, stop vomiting, and if they are taken after meat, hinder vapours so that they cannot easily ascend to the Head and so loosen the Belly, but being taken before meats they stops a looseness,
it

if they are eaten raw, they hurt the Nerves
and often cause Fits of the Chollick, and
Obstructions.

Peaches.

Peaches are cold and moist, and are easily corrupted, and afford little nourishment, and therefore are to be eaten sparingly, and warily, and not without danger to cold Stomachs, and they are to be eaten before meals not after other meats, neither is water or any cold drink to be drank after them but generous Wine, being dried they are less hurtful, but best boyled in Wine, whereby their pravity is taken away and become not dangerous.

Apricocks.

Apricocks are far beyond Peaches in goodness and are more pleasing to the Stomach and are not easily corrupted.

Medlers.

Medlers are cold and dry, and are not eaten till they are Rotten, they afford little nourishment, and are slowly concocted, they stop the belly and all Flux, they stay vomiting and agree well with a Chollick Stomach.

Cherries.

All *Cherries* have a cooling Faculty, but the sowre especially, they are easily concocted and quickly descend through the belly, and cool the Stomach and Liver, they quench thirst, and raise an Appetite, and are not so easily corrupted, nor of so hurtful a Juice as the sweet ones, which are much inferiour to the sharp in goodness by reason of the moisture abounding are easily corrupted and generate Putrid humours, and sometimes Worms in *Putrid Fevers*, taken by surfeit, and overmuch

much eating them, yet the black are most wholesome, and indeed Medicinal against Convulsions.

Plumbs and Prunes,

Plumbs in general are cold and moist, but there are divers kind of Plumbs, the sweet ones are not so cold as the sower in nature, they are chiefly profitable to cholorick stomachs, they are easily concocted and pass through the belly, those that are fresh alter most powerfully, they mollify the belly being taken before meat, but very dangerous taken after by reason they scatter abroad many excrements and that crude, they do not generate good juice those which abound most with a moist crude juice are the worst, also the white or yellowish are the worst, but the best are of a black or blew colour like *Damsons* and *Damask Prunes*, the dry are more fit for nourishment for those that are weak in stomach, plumbs are not convenient because they

they loosen its strength by a cooling moisture.

Mulburies.

Mulburies do very powerfully quench thirst from their moistning and cooling quality, they mitigate choller, but nourish little, they easily pass through the belly, but if they are retained they are easily corrupted and become putred, and acquire an ill Nature wherefore they are to be eaten when the stomach is empty only and not stuffed with peccant humours that they may quickly descend through the belly.

Figs.

Figs are hot and moist by Nature, and nourish very much above any other Fruits, they easily descend and pass through the belly, they have a penetrating and cleansing faculty, yet too much use of them begets Wind, dry Figs are hotter and dryer, then green

green and are of a very opening and attenuating quality, and do also loosen the belly, and drive humours to the external parts, therefore profitably taken by Women near their time of travel they generate blood also but none of the best.

Grapes.

Grapes that are sweet, are hot, and therefore cause thirst, sharp, sower, austere are colder, therefore allay drowth or thirst, the mean between sweat and sower are best to make Wine of, the fresh gathered, are flatulent, windy, afford little nourishment, and if they are detained long in the Stomach, are corrupted and dilate the belly, and stir up Chollick Fits, and cause the Spleen to swell, and fill the Stomach and Liver, with crude humours, the fresh gathered serve rather for pleasure than health, but the best are the sweet ones, mixt with a little sharp tast, those without stones loosen the belly more, but with stones strengthen the Stomach.

Almonds

Almonds and Nuts.

Sweet Almonds are the best of Nuts, and of them the largest and sweetest are most to be desired, they are temperately hot and moist, and yeilds store of nourishment, and of good juyce and moderate, they attenuate and cleanse, for which Reason they are the best Food for imitated bodies, and they replenish the intrails, and the whole body with convenient nourishment, and such as is not apt to corruption, they purge the breast, open *Obstructions* of the *Urinary passage*, and cause sleep, but are not so useful for a Chollerick Stomach, nor good to be given in *Feavers*, proceeding from Cholter, they are usually given to the Sick, dissolved in broaths, which are called emulsions.

Filberds and Hasle-Nuts.

The best of Hasle Nuts are Filberds and
do

do come neareſt to Almonds in vertue, but they are hot and dry in quality, hardly digeſted afford a thick juyce if old the young or newly gathered are the beſt.

Walnuts.

Walnuts if new gathered are hot and moiſt, the old are hot and dry in faculty, the new are ſafer eaten then the old, for the old generates Choller, offend the oriſce of the Stomach, and hurt the Gullet, or Wind-pipe, cauſe a Cough, and cauſeth pain in the head, the uſe of them is commended after eating of Fiſh, becauſe their heating and dryneſs prevent the corruption of Fiſh.

Chestnuts.

Gallen that learned Phyſitian believes that Cheſtnuts have no ill juyce, as all other Fruits of Trees have, they are hot
and

and dry, and if they are well concocted, nourish very much, and affords durable nourishment, they bind the belly, and if they are eaten in too great plenty, generates Wind.

Olives Oyle.

Olives are temperate, and the Oyl drawn from them that are Ripe, affords nourishment temperate, and agreeable to our Nature, and can correct the pravity of other Aliments, amends the crudity of Herbs, Resists poyson, it mollifies and loosens the belly, it takes away sharpness, it helps Ruptures, and such as are bursten bellied, and mitigates pain internally and externally.

Mushromes and Toad- stools.

Lastly, since the wantonness of some will eat Mushromes, yet they are not eaten without danger, they are by nature cold, they yeild a watry and thick nourishment, but oftentimes they are poysonous therefore better let alone then eaten.

Now we have passed through all eatable things, it is necessary we speak next of all sorts of Drink.

CHAP.

CHAP. XII.

Of Drink,

Its Use.

Drink is of so absolute necessity, that without it, the moist substance which is daily consumed, cannot be restored, nor the natural thirst allayed, neither can the Fat and thick moisture be carried through the narrow passages, and by drink the meat in the Stomach is mingled, concocted, and poured forth, and an inflammation of that Fat, which destinated by Nature to nourish our bodies is prohibited.

Kinds

Kinds of Drink.

There are divers kinds of Drink, as Water, Wine, Strong Beer, Ale, Syder, Perry, Drinks made of Honey, Sugar, &c. and divers decoctions.

Waters how to know good.

There is great variety of Waters, all which are cold and moist, but the best is that which is pure and clear, by the sight, taste, smell, and offers the sale of, nothing to the taste, nor odour to the smell, which upon the fire is soon made hot, and taken from the Fire doth soon grow cold, which is light, and wherein Flesh and Fruit are soon boyled, some is Fountain others is River water, some Rain water, others Lake or Pond water, some marish, others Snow waters.

Fountain Water,

Fountain water is the best which hath the marks of good water, that spreads towards the East, and Runs Eastward, and Riset through Sand, and Gravel, that carries no mud with it, that is hotter in Winter and colder in Summer.

River Water

River Water for the most part is Fountain water, and riseth from many Fountains flowing together, and therefore is of a mixed nature, and receives also a mixt Nature from the Earth it passeth through.

Waters are mixed.

And sometimes also they are mingled with snow melted in the Mountains, and great Showres of water collected together, yet its crudity is corrected by the beams of the Sun; whilst it runs through divers parts of the Earth, before the use of it, it should stand and settle in Cisterns, and Tubs, that what impurities it brought with it, may settle to the Bottom.

Rain Water.

Rain Waters which falls in the Summer time with Thunder, is the thinnest and lightest, but since many vapours are lift up by the heat, and mingled with the Showers, these Waters are not very pure, whence they are obnoxious to putrefaction.

Well Waters.

Well Waters since they are not raised up but by the benefit of Air, are thick and heavy, whence they continue long in the Bowels, and obstruct them.

Lakes and Marsh waters.

These Waters are the worst, they easily become putrid, they are thick and crude, and oftentimes malignant and pestilent, from whence the Stomach is offended with them, the Bowels obstructed, and humors corrupted, and oftentimes putrid, and malignant, and Pestilential Fevers do thence arise, wherefore their use is wholly to be forborn.

Waters of Snow and Ice.

Waters of Snow and Ice are condemned because they are thick and hurt the Stomach, and stir up grievous symptoms and Diseases of the Joynts, Nerves, and Bowels.

Correcting of VVaters.

Waters are corrected by boyling and their conditions and Malignancies are abated, and the terene and virious parts, are separated, which will settle in the bottom when they are cold.

Of VVine.

Its Nature.

All Wine hath a heating and drying quality,

lity, but some is hotter and more generous, others less, that it is hot is manifest by the spirit, which is drawn out of it, yet because it nourisheth much, and encreaseth moisture and blood, fit to nourish the body, 'tis said to be moist, therefore Wine is a Medicinal Aliment, hot and dry, some in the first, some in the second, and some in the third degree, for this Reason the use of it is forbidden, boyes by reason of its drying faculty, many do mix water with their Wine, yet there is not a little difference in heating and drying, not only according to the Nature of the Wine, its self, some Wine is called windy wine, because it may indure much water to be mixed with it, and be still good.

Difference of wines.

Wines differ according to smell, taste, colour, and manner of substance as for taste, sweet wines properly so called, nourish best, and are not only most grateful to the palate, but also to the Bowels, but because they are thicker, easily produce Ob-

fructi

frictions in the Liver and Spleen, inflame the *Hypochondries*, and are easily turned into *Choller*, they are profitable to the *Lungs, Chops and Throat*, neither do they offend the *Head*, nor hurt the *Nerves*.

Austere wines.

Harsh wine have the weaker heat tarry longer in the belly, nor do they easily pass through the *Veins*, nor penetrate through the passages of *Urine*, whence they are good for looseness of the belly, but hurtful in the Disease of the *Breast and Lungs*, for they detain spittle, the middle sort betwixt sweet and sowre is the best.

Smell of wine.

A fragrant smell is a token of the best wine because it can increase spirits, restore decayed strength, and recreate and refresh those that are suddenly languishing only by the smell, and can exhilarate the mind.

and strengthen the whole man, and all its faculties, and principally it is good for old men, & by filling the head hurt the Nerves, but wine that have no smell are base, & are not received so gratefully by the Stomach, nor so easily concocted, nor do they afford so fit Aliment, to engender good Spirits, nor strengthen the Heart so much, nor refresh the body, therefore all such wine, as have an unnatural smell, whencesoever contracted, are all naught, and not fit for drinking.

Colour of wine.

Colour of wine, shews much of the nature of it, for white or pale wines, heat less then deep and yellow wines, and are weaker, especially if besides their paleness, they are of a thin substance, all black wines, or deep Red are of thicker substance, and for the most part sweet, and nourish very much, yet they beget thick blood, and not so laudable, they cause *Obstructions*, and continue longer in the *Bowels*, and fill the Head with many vapours, between the
 Line white

white and red, their are middle colours, viz. Yellow, Reddish yellow, a pale Red, and perfect Red, a pale Red is nearest to White, and if the substance be thin is the best, as such are Rhenish wines, the most apt to strengthen the *Heart*, and most beneficial to those that are troubled with *Chollick* pains, and with the *Flatus* of the Stomach, Red wines for the most part, heat not so much, they generate good blood, and do not load the Head, but if they are thick in substance, they are naught for the *Liver* and *Spleen*, because they breed *Obstructions*.

Wine differ according to Age.

Wines also differ according to Age, new wine is thick and flatuous begets the *Cholick*, impeads and hinders *Urine*, yes it looens the belly, and unless it doth so, 'tis the more hurtful, new wine, and that which is as sweet as wine-new press, is not easily distributed into the body, and wine

too

too old may work too much upon the Nerves and offend the head, therefore a middle age is best for all uses, in which thing also there is great difference according to the nature of the wine, some will last long, others sooner loose their strength and spirits.

Beer and Ale.

Beer and Ale is the common familiar drink in *England*, and no doubt but profitable and whole some it is, as experience shews, but the different preparations, or brewings makes no small difference in drinks, the difference of waters is greatly to be considered, therefore according to their Natures, I have taught you before how to judge; Also the different Corn or Grain is very considerable, as drink made of VVheat Malt nourish more, others mix some VVheat, some Barley, others mix some Oats with Barley for Malt, generally in Ale is used less hops, then in Beer, therefore Ale is more nourishing, and loosens the belly, all new drink is more unwhole.

wholesome especially if it be troubled, for it obstructs the *Bowels*, generates the *Stone*, but that which is clear is wholesomer.

Honey Drinks

Various sorts of Drinks there is made with Honey, which for the most part, heat and dry more then wine, and easily turns into *Choller*, (specially if *Arromaticks* are added as *spice*, &c. Therefore good for the *Phlegmatick*, and bad for the *Choleric*.

Coffee,

Lastly, Since of late Coffee is grown so much into use, it will not be amiss if we touch upon the quality of it, in its nature it is cold and dry, binding it doth very much sympathize in verue with *Pease*, only it hath this quality above *Pease*, that it will make him that drinks it vigilant, for it doth very much hinder sleep, and therefore good
in

In a Lethargy, but bad to be drank near bed time, by those that cannot sleep well, it doth potently resist drunkennels, which makes many after hard drinking, refresh themselves with it, and as it is drank actually hot, and being in it self potentially cold, it is innocent, working no wonders but one, viz. It hath made many poor people by selling it, become very rich.

Tobacco.

And how useful,

And because Drink and Tobacco are seldom at great distance, and it being a common query amongst Patients to their Doctors is Tobacco good for me, I thought it necessary to say something of it, therefore take notice that some that have writ of it, do make up as many vertues pertaining to it as can be mentioned, which is a common Fault in *Herbalists*, to ascribe more praise by much then is due to every Herb, but this is certain, Tobacco is a good

good vulnary Herb, as may be used to wounds, whether made into Oynment from the green Herb, or the leaf it self applyed, it is in Nature, hot and dry, very Balsamaical, now as used by smoking in a pipe, it is very attractive of moist and crude humours, as *Water* and *Phlegm*, cut of the Head and Stomach, and so it makes a pump of the mouth, for the benefit of some and detriment to the health of others.

And that I may make some discovery, for whom it is good, and for what: I say it is chiefly proper for those that are of a *Phlegmatick* constitution, and those that abound with humidity, as *Rhumes*, *Catarrhs*, *Distillations*, and *Hydropick* perices, my Reasons are it is good for the *Phlegmatick*, because it is hot and dry, and so retists the generation of *Phlegm*, as well exhauſts it; next it is good against *Rheums*, *Catarrhs*, *Distillations*, because it draws forth by the mouth, and so prevents the distilling upon the *Lungs*, for the acrimony of *Salt Phlegm*, falling from the head upon the *Lungs*, is the worst and dangerous syn ptime in a *Catarrh*, which ulcerates the *Lungs*, and brings the whole body into a *Consumption*,
and

and death, therefore whatsoever leads forth the distilling humour, prevents the great mischief it brings.

For whom Tobacco is not good.

First it is not good for those that are hot and dry; *Chollerick* constitutioned, yet if such have long accustomed themselves to the taking it, it is not safe leaving it of too hastily, but by degrees, neither is it proper for Sanguine people, that are not troubled with *Rheums*, because it attracts humours by heat, and brings an influx where would be none without it, and it doth certainly decay the Teeth for two causes, from its own heat, which comes with a burning Oyl, with the smoak into the mouth, and likewise it destroys the Teeth from the frequent Flux of *Rheum* from the Head to the Teeth, which may well be avoided by them for whom it is not agreeable.

Order in taking Tobacco:

Some Directions ought to be given, as to the manner of using this drug, as well as others, as first for the *Phlegmatick*.

For *Phlegmatick* persons, it is best for them to take it ordinarily after Meats, especially after drinking, and before going to bed and not to drink after it, but rather before they smoak, that the crudities of the drink and Stomach may be emitted, but for hot constituted persons, as the *Choleric*, it is best for them to drink both before and after, (except to bed ward) least their natural heat, with the heat of Tobacco may be inflamed, and cause a burning at the *Heart* and in the *Stomach*.

CHAP.

CHAR. XIII.

Of the Passions of the Mind,
and exercise, and rest of
the body.

THe next thing conducing to health,
having now sufficiently spoken of
wholesome Air, Meat and Drink, &c. Is
passions of the mind, and exercise of body,
the perturbations of the mind do much hurt
to the body, as no Physitian will deny, and
an *Euthymy* or well settled mind, and such
as is at quiet, doth very much tend to the
preservation of health, for although every
man that is diseased in body, is troubled
also in mind by the peccant humours
which makes men angry and peevish, so
that

that it makes true the saying; there can hardly be found *mens sana*, but in *corpore sano*, yet there are some men in perfect health, that wilfully take upon them such a habit or custome of anger that not only disturbs their own house and Relations, but thereby bring into their own bodies Sick-ness and Death, but contrarywise, moderate joy and a chearful spirit doth preserve the body in health, and sound constitution, for it recreates and refreshes the heart and spirits, and whole body; but if joy be excessive, it dissipates and consumes the spirits.

Exercise of Body.

Motion and Exercise is of it self, sufficient to keep the body from Diseases, because it brings a solidity and hardness to the parts of the body, that they that use exercise moderately, need little other Physick, this makes the labouring mans sleep sweet, and pleasant, this shews the Justice of divine providence distributing the happiness of this matrocosm in proportion to

all Ranks of men, for they that are poor and forced to labour, are recompensed with the rich Jewel of health, better then which nothing can here be found. Exercise doth increafe health, and strength, also it moves and agitates the spirits, from whence the heart is made strong, and can resist external injuries, and is fit to undergo all actions, and good nourishment is made, and vicious excrementitious vapours are disscussed, on the contrary, those bodies that live idly, are soft and tender, and unfit to perform labors of every kind, as Dancing, Running, Playing at Ball, Gesture of Pody, Riding, Swinyming, Walking and all others, but divers exercise have different force, and some exercise, some parts more then others, in walking the Legs are most exercised, in handling of Weapons the Arms, in singing speaking loud, and clear Reading, with a loud voice the Lungs, Breast and Face, but the playing with a Ball, *Gallen* that great Physitian, hath writ a peculiar book in commendations of that exercise above any other, by reason it exercises the whole body, also there is a great difference according to strength used, or magnitude in motion, for example, swift motions attenuates the body,

dy, thickens it, slow motions Rarifies and increaseth Flesh, vehement motions extenuates the body, and makes it lean, but with hard flourishing, and firm flesh, too much exercise exhausteth and dissipates the spirits and the substance of the solid parts, and cools the whole body, and dissolves the strength of the *Nerves* and *Ligaments*, and sometimes breaks the lesser Veins, and distendeth the membranes.

Of Sleep and Watching,

Watchings that are moderate is a help to distribute Aliment and promotes the emission of excrements, it stirs up the spirits and renders them more flourishing, but if watchings are immoderate, they consume and dissipate the animal Spirits, and dry the whole body, especially the brain, they increase *Choller*, they inflame, and the heat being dissipated, they stir up cold Diseases.

Sleep being moderate doth refresh and kindle again the decayed strength, and spi-

rits that are wasted by diurnal labours are by it restored, the heat is called back to the internal parts, from whence a concoction of Aliment and crude humours is happily performed in the whole body, especially the Bowels are sweetly moistned the heat increased, and the whole body become stronger, cares are taken away. Anger is allayed, and the mind enjoys more tranquillity, in moderate evacuations, besides sweat are hindred as the *Diarhea* or Flux of the Belly, Sleep is especially beneficial to old men. On the contrary, moderate sleep, obscures the Spirits, and renders them dull and causeth an amazedness in the understanding and memory, it sends out the heat, being hindred with crude and superfluous humours, accumulated sleep also, that seizeth on our bodies, after what manner soever, when they are empty, dries and extenuates.

Of Excretions, and Retentions.

The severall concoctions have their several excrements, but the body may be easily kept in its natural State, if those things which are profitable for its nourishment, be retained, and those things which are unprofitable be cast out; but if those things which ought to be retained in the body be cast out, and those things which ought to be ejected be retained, the health will soon decay the excrements of the belly, if they are not evacuated in due season, hinder concoction, whilst putrid vapours exhale from thence to the Stomach and neighbouring parts, and so offend the head, and stir up griping pains, and many evils, too sudden cleansing of the belly doth little hurt, save that it defrauds the body of nourishment, and if it be frequent and of continuance the strength is weakned, and the Bowels debilitated.

Urine, if it be unseasonably made either

too often or too seldome shews a Distemper present, or will soon procure one if Urine be frequently made sooner then it ought or is need for, it brings no small damage. for the frequent stimulation of the expulsive faculty of the Neck of the *Bladder* when there is not a sufficient quantity to dilate and extend, the *Vesica* doth make a contraction of the *Bladder*, in a lesser compass, then its due limit, and if Urine be retained longer then it should, it brings great damage by oppressing the *Bladder*, and sometimes so fills it that Urine cannot be expelled, which causes Inflammation, and a violent *Fever*, great pain and speedy death.

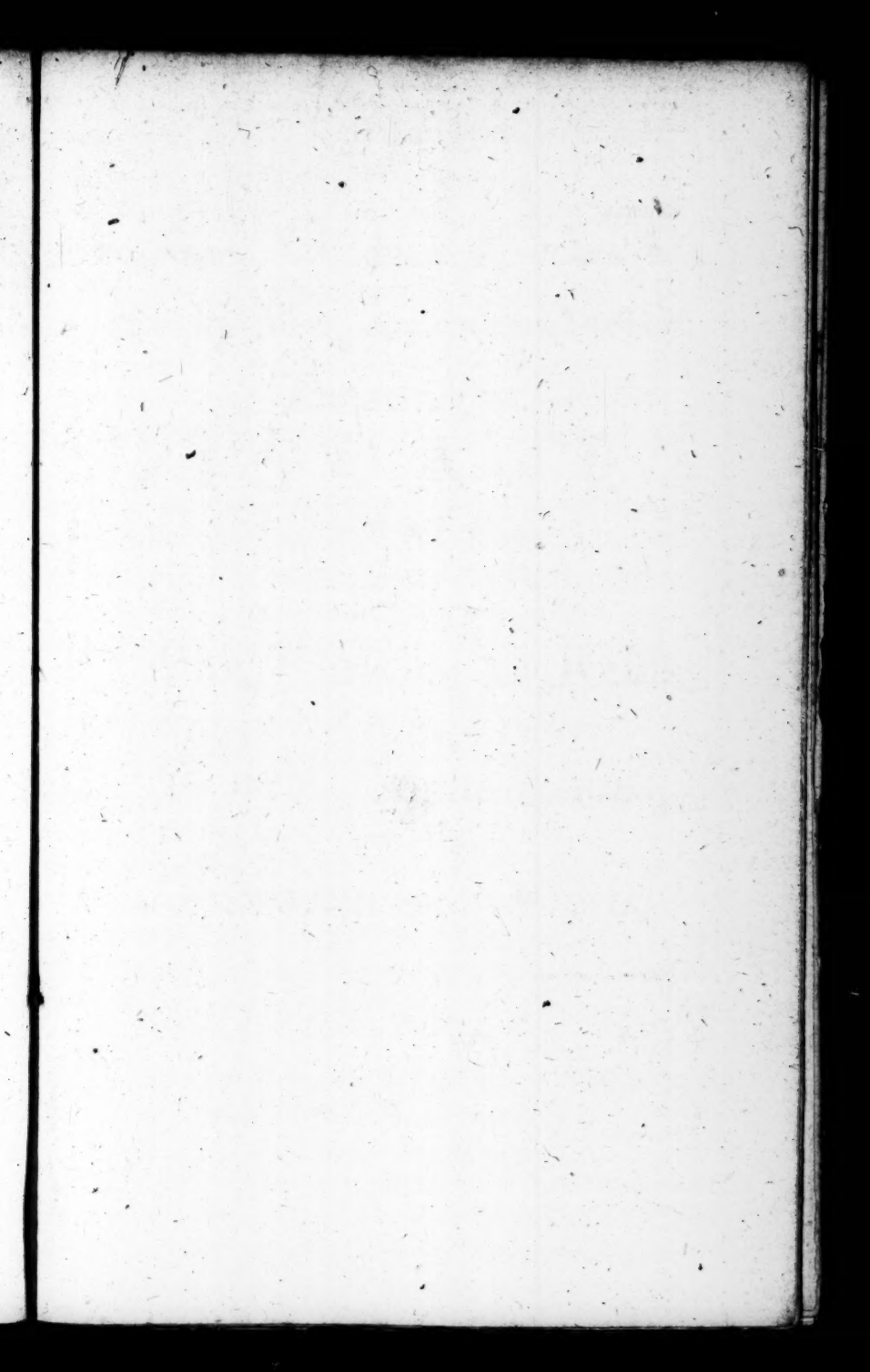
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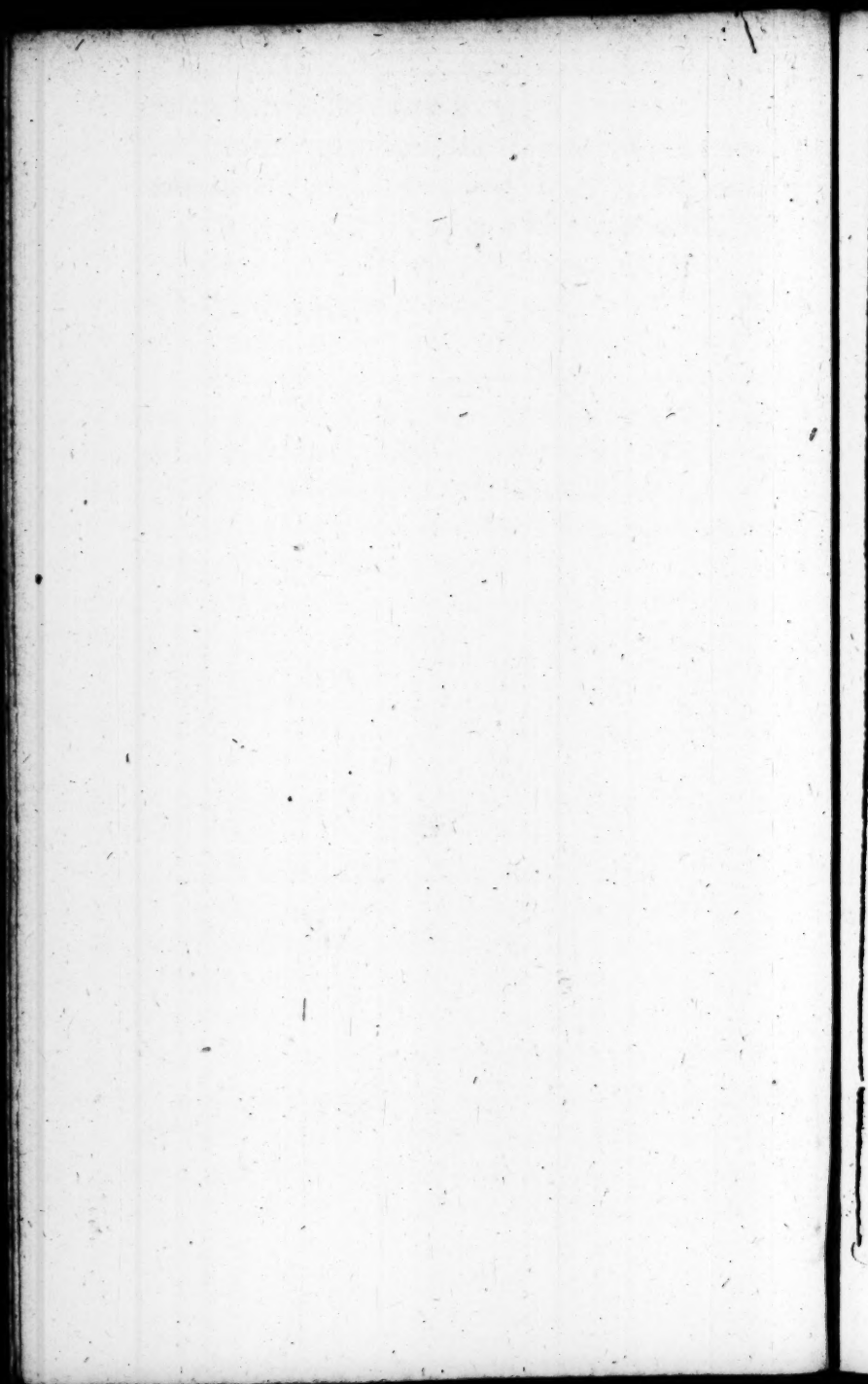
Man cannot live for ever although he be nourished, therefore the generative power is granted to him and given by the Creator of all things for the begetting of his like that Mankind might be preserved, which is the proper use of *Venery*. Now seed untimely retained, causeth heaviness or dulness of the body, and if it be corrupted

rupted stirs up grievous accidents, all which may be avoided by *Venery*, but let it be timely and lawful, for there is no need of the unlawful use or means to preserve health, which is contrary to Gods Law, for the Creator of man is so indulgent to him in this thing as it is necessary for him that is to have on *W*oman, more might hinder his health, as I am sure it doth to too many, for too much *Venery* dissipates the natural heat, cools and debilitates the whole body accumulates crudities, hurts the *Nerves*, generates the *Gout*, and causes the *Palsie*, and debility of the senses and understanding, and by the commission of uncleanness a rottenness in the *Loins*, and if neglected will penetrate the very bones, therefore I advise all to chastity, but if infected to read the ensuing part and follow the Directions, and doubt not of Cure.

But that I may prevent the occasion of Disease by *Venery*; Consider there is many a *W*oman, very desirable to look on, yet if you enjoy them, you will less

prize them, and you can find no more pleasure in them, but the evacuation of your own heat and vigor, therefore it is downright folly and madness, to run such great hazard of Soul, body, Estate, and good Name, for a Toy of no value.





THE
Second Part.

Every Man his own Doctor.

Treating of
DISEASES

And how to Cure,

Viz.

Pox, Running of Reins,
Scurvy, Gout,
Dropfie, Consumptions,
Agues, Jaundies,
Obstructions of all sorts.

LONDON.

Printed by *Peter Lillicrap* for the Authour,
and are to be sold by most
Booksellers, 1671.

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And the Cure of

THE

Best Running of Reins,
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Dropsie, Consumptions,
Agues, Jaundies,
Obstructions of all sorts.

AND NOW

Printed by John Killyer, at the Gunpowder
and are to be sold by
Bookbinder, 1681.



CHAP. I.

An Advertisement.

WHo ever thou art, thou mayest if not already be assaulted with the common Enemy of Mankind, Sicknes or Disease, and therefore a way to prevent Sicknes or an absolute cure if diseased, I think need no strong arguments for acceptance, what I intend by this small Treatise, is the benefit of

of all diseased people, whether noble or ignoble, who it may be have sighed if not groaned many Months or Years under some obnoxious distemper, which Fear, shame, poverty, or it may be unskilful Physicians by their *Faraginious Receipts*, have rather fixed to then freed their bodies from, or I in my practice and study in Physick, which now draws near the prospect of twenty years, in which time having perused many Authors and scrutinised into the secrets of Physick, both *Theoretical* and *Empirical*, have made this observation that most voluminous Authors are in use, but flat and dull, and it may be said of too many, *nihil dictum, quod non dictum prius*, and their elaborate volumes, are chiefly (*actum agere*) and their chief use is but to amuse and confound the Vulgar with admiration of the tedious and almost inextricable labyrinth, wherein young Physicians are commonly involved, as saith Ingenious *Simpson*, how many great volumes of *Gallen*, *Hippocrates*, *Diascordes*, *Adnarius*, *Rasis*, *Serapio*, *Atius*, *Averoes*, *Harnius*, *Fernelius*, *Senertius*, *Riverius*, *cum multis aliis*. What tedious peice of Anotomy of *Vel Singius*, *Riortanus*, *Bartholinus*, *spigelius* *parvus*,

parans, &c. Do some peruse, how many unprofitable discourses for argumentation sake in the Theory of Physick, are they engaged in, how many hundred plants do they burden their memory with, what a confused jumble of varieties of pulses do they pulle their heads withall, what a multitude of symtomes good and bad, what long discourses of difference of *Urine*, and to confirm all, what long Pilgrimages into *Italy*, and the Universities there do they make, and after all this cannot as some have ingeniously confessed, and the people experienced, cannot I say cure one poor Disease.

These things considered, I cannot but wonder and say, *Quorſum hac omnia*, why so much noise and so little Wool, I mean so much ado to inform our judgements and nothing the nearer to cure Diseases, being only enabled to discourse learnedly of the proceeds of *Phlegmatick*, *Chollerick*, and aduſt humours and now whilst meer Methodists are sufficiently satisfied, when they can say, *Sic dixit Galeus, vel Hippocrates*, we can with more comfort say, *experientia docet*, for experience is the Mistress of

of knowledge, and the best knowledge is taken from experience.

What I have writ is only to shew that experienced Physick is most profitable though some Doctors will direct things they have read or heard a good and excellent report of, and so add things as they judge of alike quality according to that *Maxime, vis unita fortior*, and so confound the Medicine with their mixture, and quite spoil the operation of its genuine efficacy, so that Physick is best which is grounded upon Observation of successful experiments, not that I dissuade or speak against the Theorick of Physick, nor the true method of the Learned, provided they give the upper hand to successful experiments, for Nature in the cure of any Diseases, is not tyed to any of our prescribed method, not but consideration is to be had to differing causes and persons.

And now what I have experienced I shall here insert as to the cure of these great and Chronick Diseates; being most common and all most difficultly cured, viz. Gout, Dropfie, Scurvy, Gonorrhea, Consumption

Sumptions, Obstructions, and in speaking of them I shall describe their symptoms, cause, and regiment in Cure very briefly, and those that make tryal of my *Medicines*, shall by Gods grace find them very effectual, where every one may be his own Doctor if they please, observing the Rules annexed, the motive that induced me to put forth this little Treatise, may well claim Charity her self to Patronise it, for in my daily practice, how many do I meet with, that have wandred from one Physitian to another and yet not cured, nay some, yea very many think the Cure as bad as the Disease, I mean for fear of having it discredited, for too many have receiv'd damage thereby, besides the excessive gain of some Physitians, who for every *Ulcer* they cure, will themselves be covered with a Rich Roab, not to mention the ignorance and dishonesty of many professors, that not being able to give a diffinition of a disease will yet undertake to cure, by default of whom many good people have perished in Estate, health, and credit, especially in Venerereal Distempers. Therefore I shall first shew what each Disease is, and its certain Sign to know it, and to avoid all mistake,

I have set down certain and safe ways of Government, with directions in taking that Physick, is most suitable in each Disease, which I have here prescribed being certain and safe, all performed by a few Medicines as you will find, and for the certainty of their goodness, I will not entrust any to prepare them, nor the delivery of them from my own house, and there only delivered, for the best Medicine, not well and truly prepared, may make a failing in cure. So wishing preservation of health to the sound, and recovery of health to the sick, to the Poor I shall be willing to give advice freely, and to all that are in any doubt I shall readily resolve them. For oftentimes where the Disease is great, dangerous, or a complication of Diseases, it is necessary to consult with your Doctor, where no prescribed rule can in all circumstances, be adequate without the sight of the patient in all occasions I shall willingly resolve any doubts or Fears and shall manifest my self thy Faithful Friend.

J. A.

CHAP

CHAP. II.

Treating of the POX.

IN performance of what I have promised and to begin with this fiery Dragon, or Mr. Disease the Pox, whose domination or Rule begins not like other Diseases, *lento pede*, gently but *per saltē*, like the bite of a Serpent or sting of a Scorpion, for most Diseases are seated in some particular part of mans body, as the Squinancy or Plurisie, &c. Being confined to the spirits humors or solid parts, but this disease is not confined neither to solid parts nor humors, but

comixeth its self to all, being the malignity of all other Diseases, and a Hell upon Earth for Mans punishment, bringing at once with a sting of discontent, a cursed pain with loathsome and shameful symptoms and great fear for diffinition, *lues venerea malum est Contagiosum quod consuetudine veneris magna ex parte contrahitur.* It is the corruption of the Radical moisture of the body chiefly taken by contact in those tender parts in the act of copulation, yet it may be taken divers other wayes, and though the Liver be especially hurt, and doth labor to free it self by sending the putrefaction to the emundatories as to the Groins, Buboës, also to the Arm-pits, and other parts *Ulcers*, yet doth it transform it self *proteus* like in divers shapes, appearing in some like the *Scurvy*, in others like an *Itch*, in some like the *Gout*, and bringing pain to all, especially to some most exquisite torment, in the night, the Pox may be taken several ways without copulation, as by lying in a hot bed with the infected, whereby emission of putrid sweat through the pores penetrates the adjacent body, the pores being then open by sleep, and the warmth of the bed, so one Man may infect ano-

another, where that abominable sin of *Sodome* is practiced, also drinking frequently with them that have it foul in their throats, or by sitting upon a close stool, whilst the fume evaporates, also a young child born of corrupt Parents, may infect the Nurse that suckles it, or the infected Nurse may put it on a sound Child, which I have often seen in my practice. I come now to the particular Signs if infected.

As.

Signs of infection by the

POX.

P R. Generally after a man hath lain with an infected Woman, he shall find a tumour or induration, a pimple over the whole body without other cause, which is attended by the infection of the natural humours, which are the instruments of Life and motion, then the next symptoms are commonly pain in the Head, with a raging wandering pain, which goeth into the Stomach, from one to the other, also very frequently pain in the Groins and Hypocosts.

CHAP. III.

Signs of infection by the
POX,

PResently after a man hath lain with an infective Woman, he shall find a faintness or indisposition, a lassitude over the whole body without other cause, which is occasioned by the infection of the natural spirits, which are the instruments of Life and motion, then the next symptome is commonly pain in the Head, with a vagrant wandering pain, which goeth into the Shoulders from one to the other, also very frequently pain in the Groins and Euboes, there

there sometimes in less then a weeks time,
 also *Heat of Urine, Inflammation of the Yards,*
 and *Pustules*, with many a *Running of the*
Reins, with some an itching over all the
 body, and in some angry *Pustules*, breaking
 out in Head, Face, and other parts, with
 some there breaks forth a great heat in the
 palms of the Hands, and soles of the Feet,
 also some have an interruption, or sudden
 starting when they begin to sleep, and great
 drowsiness which is caused of the fiery va-
 pours. Oftentimes there appears Red or
 Yellow spots upon the body, and sore
Pustules like the *Scurvy*, and though there
 be few of the former signs, yet if there is a
 corrupt matter, though but a weeping about
 the privy part, when cause for suspicion
 hath preceeded, you may be assured that is
 the *French* disease.

And I do here declare that I have and do
 daily cure those that have had it ten or
 more years, as many can testify to their
 comfort.

CHAP. IV:

How to cure the POX.

SHewing all Men and Women how they may cure themselves of the French disease.

Before you proceed to the particular cure of the Pox, resolve not to do any thing that may hinder thy present cure, or which may bring thee to thy old misery again; after thou art cured, and first observe this general Rule for thy dyet, that it might be drying

drying, and easie of concoction, and feed very sparingly, the best meat is Rabbits, Birds, Poultry, Mutton, all throughly Roasted, or more then enough, for others stale bread, crusts of bread, or Bisket, and you may sometimes eat a few Raisins of the Sun therewith, avoid *Venerie* and leachery, as the bane of Cure in time of Physick, and also all Salt meats, Fish, spiced meats, and sharp things, as Vinegar Lemmons, Fruit, &c, All milk meat, also Wine. First begin to purge with our *Morbus* Pill so called, because it doth so mightily prevail against the *Morbus Gallicus*, take 1 say in bed and sleep after, the first night 3 pills, next night 4 pills, and if thy strength is sufficient, which you will find by taking the two first doses, take the third day 5 pills, always taking some posset drink made with small Ale in the morning, and if the Weather be fair and your body strong, you may safely go abroad after dinner, or in the morning if you take them going to bed over night, now after your body is sufficiently cleansed for preparation, if you are young, strong and *Phlebotomick* take from the Liver Vein of the Right Arm, eight or ten ounces of blood, then begin to take of the dyet drink

drink which doth wonderfully purifie the blood, and restores any decay in the vital or noble parts, and makes the Liver firm and sound, and is very Cordial, you ought to drink of this 3 half pints every day hot, that is half a pint in the morning in bed an hour or two before you rise, and put your self into a small breathing sweat after it, and take half a pint at four in the afternoon, and walk much after it, and take half a pint at night going to bed, and endeavor to sweat a little after it, and if you can confine your self at meals to it is best, if you cannot, drink some Ale, but the less the better, for our main design is to dry.

Exercise moving to sweat is very proper in the Cure. The time of taking this drink must be according to the Patients disease, if the disease be newly taken, it cures some in 14 days, others a Month, but if it be inveterate and old, it requires six weeks, but it is a sure medicine.

It never fails where recovery is to be hoped for, without the patient be irregular, and if he be he must wait the longer for Cure, but this must be remembered to purge

at least twice a week with the *Morbo* pills,
 with 3, 4 or 5, according to your strength,
 and each morning as you take the Pills; take
 no dyer drink, but posses drink till the af-
 ternoon, then drink again as at other days
 and leave not off taking your cordial dyer
 drink, and the pills till you are cured, and
 all symptoms be gone, whether pains,
 Ruptures, spots, *issuing at the Throat*, or other-
 wise, for if you do it may grow again,
 after the Cure be careful, not to return to
 a full dyer speedily least there be some
 remains of the disease, and nature being
 called from its work, to the digesting of
 meat, should omit the encounter, this is a
 sure way, but sometimes when men have
 a great and sore Disease and may keep out
 of sight for a months time, if convenient for
 their constitution, I cause a Flux or Sal-
 vation, and I have so great a secret in that
 way that never fails, being easie to take
 without any danger to the Patient (not
 like the vulgar poysonous pill which some
 use) I perfectly cure many to their great
 comfort, however there is a necessity of dy-
 et drink also, I am well acquainted with
 those ways are used in *Italy* and elsewhere,
 yet

yet none better then what I have mentioned, for the dyet drink doth corroborate and fortifie the noble parts of the body, and doth perfectly cure that Disease, in all that use it is sufficiently experienced.

If you are troubled with violent nocturnal pains in this *French Disease*, make use of my cordial pill as directed in the latter end of this book, and you will find speedy ease.

A still dyet pill is a still dyet pill, and nature being called from its work, to the fighting of meat, should omit the encounter, this is a sure way, but sometimes when men have a great and sore Disease, and may keep out of sight for a month, might be convenient for their constitution. I can give a Flux or Salivation, and I have to give a Fever in that way that never fails, being careful to take without any danger to the Patient. I have like the vulgar physicians pill which some also perfectly cure many to their great joy, however there is a necessity of dy-

CHAP.

CHAP. V.

How to cure the Running of the Reins, or weak- ness in Men or Wo- men.

THe *Gonorrhea* or *Running of the Reins*, if it came without copulation with a Woman, as by over-straining or too great fulness of seed, or sharp and Chollerick humors, any of which causes imbecile the Retentive Faculty of the Spermatick Vessels, the cure is easie after gentle purging with
my

my opening and corroborating Pills, that are both cleansing and wonderful strengthening, using also the cordial drying drink as before directed, and remember to keep a slender dyet as in the *French* disease, and at meals the smallest drink or water (which is better] forbearing leachery and much motion of the body, and avoid lying on your back in bed, and all sharp, salt, spice, and acrimonious things, and by taking of the pills every day, or as your strength will permit, you will soon be well, commonly in ten days.

A foul *Gonorrhea* being taken by copulation is of a different nature from the former, for this proceeds from a venenate quality taken by contact from the poysonous morbifick matter of the *Pox*, and by the corrosive quality thereof, it hath eaten into the *Yard*, Neck of the *Bladder* or *Reins*, where it ulcerates and so infects the *Liver*, corrupts the blood and humors, by means whereof it is sent back again from the *Liver* to its excretories, so frequently there arise *Buboes* in the *Groins*, with issuing forth of corrupt matter, pain and heat, from the *Yard* which if neglected infects the whole man

man and so the body becomes a miserable
 subject for that loathsome disease to prey
 upon (the Pox) although the Pox may be
 taken without the *Running of the Reins*, and
 by several ways without copulation as be-
 fore intimated, as by lying in a hot bed with
 the infected, whereby emission of Sweat,
 through the pores, penetrates the adjacent
 body being then open by sleep and heat, so
 one man may infect another, where that a-
 bominable sin of *Sodom* is practiced, also
 drinking frequently with them that have it
 foul in their Throats, or sitting upon a close
 stool whilst the Fume evaporates, also a
 young child born of corrupt parents, may
 infect the nurse that suckles it, which I have
 often seen in my practice, but this is a di-
 gression. I come now to the cure of this
Running of the Reins, which indeed is no-
 thing lets then the Pox, though some have
 it more virulent then others, which they
 may observe to increase or diminish as they
 are observant to my Rules before directed
 in the Pox, therefore I need not again (*assum-
 agere*) to give more instructions but advize
 all to temperance, and a strict Observation
 and you may be cured if the disease be
 small in 14 days at the most, if virulent
 some.

sometimes longer, this remember leave not
 taking the *Morbus* pills as your strength
 will permit and drinking daily of your
 dyet drink till well, and return not sudden-
 ly to a full dyet, after you are well, for the
 reasons given already. I caution you not
 to procure a stopping of the issue of the
Radix, by any other means then by the *Mor-*
bus pills and dyet drink least you stop the
Morbifick matter there, and dissipate it to
 all parts of the body.

CHAP.

CHAP. VI.

The Cure of the Scurvy.

THere is scarce any Disease now in being, but some Physicians will call the *Scurvy*, and it is true in a sense that every Disease is a Scurvy Companion; but when some are at a loss in the understanding and full comprehending of the cause of Distempers in Patients, it is common to fly to the sanctuary of the *Scurvy*, like young Philosophers that when they cannot find out the cause or reason of such an effect,

K will

will fly to their *ultimum refugium*, and say it doth it by an occult quality, or some hidden property, my thinks such might ingeniously say *I do not understand it*, nor can yet find out the reason, but most certain such a Disease there is, which is peculiarly called the *Scorbute* or *Scurvy*, which in brief (not mentioning all the Catalogue of Distempers entailed to it) it is a putrifaction of the blood by which sundry Diseases may be bred, after which *I* think it ought to loose the name of the first cause, as the names of small brooks are swallowed in the current of a great River.

Generally the symptoms are laziness or wearyness without cause, especially in the Calves of the Leg and Thighs, pain, spots, putrifaction of the Gums, blackness and looseness of the Teeth, for the Cure after purging with one dose of our *Morbus* Pill, with 3, 4 or 5, as the Patient is strong or weak, let them drink Morning and Evening half a pint of our excellent dyet drink, and sit much after it every morning and every night, endeavour to sweat with some in bed after 2 days from taking your purging *Morbus* pills, take every morn-

morning before your mornings draught of dyet drink one or two of our corroborating pills and so drink your dyet drink, and walk or stir much after, it presently helps.

And for the corruption of the Gums, I have often experienced, and I find very certain if you apply a Leech to suck them, it will draw away the corrupt blood presently, and the dyet drink and Physick takes away the inward cause, so continuing the pills and dyet drink every day till cured.

CHAP. VII.

The Cure of the Gout.

THe Gout is a most grievous pain in the Joynts, or *est articulorum imbecillitas dolorque ex inter vallo invadens*, the cause is an acrimonious humour proceeding from the *Spermatick* part of blood, and congealing in the Joynts, therefore very seldom Women, or Eunurches or Children are ever troubled with it, it takes its various names from its scituation or place residing if in the Hands or Fingers it is called

led *Chiragra* if in the knees it is called *Genogra*, if in the Feet *Podagra*, in the Hips *Sciatica*; For the Cure it is best cured in Spring and Fall, although all diseases are then best cured, yet this is especially moved then, in youth it may be perfectly Cured but in the Aged seldome so thoroughly, but it will sometimes give a visit to his old Mr. especially if they eat plentifully or drink *French Wine* much, or sharp things.

For the absolute Cure leave off all Wine, Beer, and Ale for a season, and drink every night and morning, for 14 days half a pint at a time of our Cordial drink, and one Pill of our corroborating pill every morning, after the Pill stirring about much take the dyet drink warm. And at meals drink only Fair Water, take this Water at meals constantly, but after you have used about 30 of the corroborating pills, you may leave them off at pleasure, or use them as you find cause.

For pains in any part nothing is better then a poultice of *Milk*, *Bread* and *Marshmallows*, applyed with some *Saffron*, and

put a little Oyl of *Camomile* to it, so put it to the pained place, or you may use Oyl of *Camomile*, *Marshmallows*, and Oyl of *Turpentine* each alike quantity, mixt with some *Brandy-Wine*, so anointed by the fire, keeping it warm, avoiding salt meat, sharp things, *Strong Beer* and *Wine*, this remember that one of our pills every morning, and drinking nothing but dyet drink, and spring water for a season will be the Cure.

If pain be extream, use one of my cordial Pills, that gives ease in an hours time, you may find its use with directions at the latter end of the book.

CHAP. VIII.

Of different Dropsies,

For Diffinition.

*Hydrops passio est quam aquosi humoris copia
comitatur propter sanguificandæ facultatem
vitiatam.*

A Dropsie is a gathering together of the
serous and watry humors from the
Veins and Arteries into several parts of
the body, through hurt or imbecillity of the
sanguifying faculty, and by want of ex-
cretion by Urine and Sweat, and by weak-
ness of the Liver from a cold cause, there
are three sorts of Dropsies, to wit, the Drop-

fic Ascites, Timpaintes, and Anasarca. When the waterish humor is collected in the *Abdomen* it is called *Ascites*, or the *Water Dropsie, Timpaintes*, is when much windyness is heaped up between the *peritonaeum* and the Bowels, *Anasarca* is when the ill humors are dispersed throughout the whole body that all the flesh appeareth moist like a sponge, all proceeding from a cold cause and want of Fermentation of the blood, the want of which bringeth obstruction of the *Ureters*, and in the pores, by which means what ought to be emitted is retained.

How to cure the Dropsie.

One method may well work the Cure of all *Dropsies*, that is let their dyet be easie of concoction, and very drying, abstaining as much from Drink as possible, and keeping altogether to our cordial dyet drink, and Sweating a little morning and evening, with half a pint at a time of it warm in bed, and it will dry up the humors powerfully and speedily even as Lime doth water, and for

3 weeks or a month take every day if possible one or two of our corroborating pills, which will cause Fermentation, strengthening the *Liver* and *Ureters*, free them from all weakness and Obstructions, and by exercising after your dyet drink and pills it safely cures.

CHAP. IX.

Of an **A**gue, or Feaver what it is.

A Feaver is so called from the Latine word *Ferveo*, because it is a *Fervor*, or heat affecting the body, it is a preternatural heat kindled in the heart, as in its proper

proper Subject primarily and *per se* hurting our actions which heat by the meditation of blood in the Veins and Spirits is diffused through the whole body. The reason of circuits of intermitting *Fevers*, is of no small moment amongst the Learned for what one allows, another rejects, and therefore as well from their difference in judgement as their frequent Failing in Cure, the *Ague* may be truly called *Approbrium Medicorum*, but *Fevers* are usually distinguished into putred and malignant, and putred *Fevers* into continual and intermitting, not to enlarge upon all *Agues*, passing under the several denominations or names, though proceeding from putred of *Quotidian*, *Tertian*, *Quartan*, double *Tertian*, &c. But the difference of its fits, shews the humour it came from.

How to cure the Ague.

First take 2 or 3 of our vomiting pills in the morning, then at night take of our cordial

dial dyer drink half a pint hot every night and morning, sweating upon it every time, and forbear drinking of Beer or Ale for 4 days, taking this drink at meat and else, and take also 3 of our corroborating pills, every morning for a week together, early stirring after them, it will free your body with ease and safety. Avoiding the violent sweats, the *Jesuits* powder doth commonly bring upon all that take it.

CHAP.

CHAP. X.

Of a Consumption and
decays of Strength, or
Consumptio corporis.

I Am come now last of all to treat of a
Consumption, any of which Diseases be-
fore mentioned if neglected may bring the
body into, therefore we say *veniente accu-
rite Morbo* it is easier to prevent then cure
the least Disease. *Diffinition Tabes. Quia
partium ingreditur soliditatem & solvit.* A
Consumption so called, because the Disease
enters

enters into the solid and noble parts and consumes them as Fire doth mettles by melting them, though properly it signifieth an *Ulcer* in the *Lungs* which by spreading doth wast and consume them and the whole body, the *French* call it, *Le pulmonick* by the name of the *Lungs*, and there it doth begin by a putrid corosive sharp humour contained in the mass of blood, which humours become such for want of Fermentation and continue such by additional acrimony which is the cause that all salt, sharp *Rheums* and *distillations*, which usually fall down most by night are so destructive and mortal, and that the venenat quality of that sharp Phlegm, distilling doth so continually stimulate the expulsive faculty of the *Lungs*, desiring to free it self by Coughing. Therefore all sharp, salt, acrimonous things, or things easily corrupted, are most dangerous to consumptive persons, and all things that resist putrifaction, and actimony are the best preservatives.

For

For cure of a Consumption and all decays of Strength and Nature.

Be carefull to dispose of your self so that the Disease may be oppugned and nature strengthened, and first I shall admonish you to have regard to those things called not naturall as Air, Food, Sleep, the passions of the mind, exercise and to the former may be added excrements, that these may be Rectified if amits and procured if wanting the full directions there to you are taught in the begining of this treatise in the Doctrine of preservation of health, be careful of keeping your body from all excess which is hurtfull to nature, also leave not of suddenly what you have been long accustomed to, although worse, except Air, which we ought to change though you live in the best, yet change is better, walking Mornings to Hills or high grounds in the Evenings, in Summer time
by

by pleasant Rivers according to the saying,
Fons speculum gramen hac dant oculis Rele-
vamen, mane igitur montes sed serum inqui-
rere fontes. I caution you not to be out of
 house after Sun set, nor to live in nor ad-
 joyning to old Stone Walls, nor new
 Buildings, the former being though most
 before wet Wether yet dampishly unwhol-
 some penetrating, and will transmute Sound
 and Solid Bodies to putrefaction, the lat-
 ter very suffocating till Summer Air hath
 thoroughly dried, putrid Air is also to be
 avoided if you live near stinking Lakes of
 Water Moorish Ground &c. for as Air
 is more, or less putred it is better or worse
 in this distemper for Air is obnoxious to
 putrefaction as well as any thing else there-
 fore it is worth while for all Weak, or
 Consumptive people especially to enquire
 into the nature of the Air of the place they
 intend to live in, for we chiefly live by
 the Air by reason we are continually draw-
 ing in and breathing forth. Generally the
 Air in Cities (we find by daily experi-
 ence) is not so good as the open Coun-
 try because the breath of many people in a
 close place doth putrefie the Air as well
 the transpiration of the pores of the Body,
 and also the ill smells of divers filth—

These

These things are and may be proved, as also the goodnes or badnes of any Air, by the keeping of any kind of Flesh meat, for the better the Air is, the longer it will keep uncorrupt, and so it is with our instruments of Respiration as the Lungs, will keep longer sound in a good Air then bad, small Ale is most agreeable at meals and warm.

For dyet, your best dyet being meat easie of concoction, not easily corrupted, fine manchet Land Birds, Rabbers, Poultry, &c. Also where the Stomach is not very Phlegmatick, milk hot from the Cow, with Sugar of Roses dissolved, to be drank about 5 a Clock in the afternoon, is safely to be taken to the quantity of half a pint. But for the *Consumption Cure*,

The most effectual remedy you will find is, especially where there is any *Catarrh, distillation, Rheum, or Cough*, is our cordial dyet drink and corroborating pill, therefore take of the dyet drink half a pint, morning and evening warm in Bed, which strengthens the vitals, and resists putrifaction, lying every morning an hour after

after it without drinking or eating any thing for that space, at night taking as much and sleep upon it, the Pill is to be taken one or two in a morning when you rise, either constantly, or as you find your strength, and walk after it, and you may eat or drink within an hour after. It doth cleanse the Stomach and body in general, it is a little laxative, but very strengthening, making a due Fermentation, and a lively complection, you ought to exercise according to your strength, and to have your Legs, arms and body, often rubbed with a soft hand, never drink cold, nor sharp things, which duly observed is the best means for recovery.

CHAP. XI.

Treating of all sorts of Jaundies, and Green-Sickness, Obstructions.

Icteritia est effusio bilis modo flavæ modo atræ subnide, utriusque quod in puellis sæpe accidit per Universum corpus, or the Jaundies is nothing but a diffusion of Choller, or Melancholly, or both through the whole body, many times happening when the blood is corrupted without a Feaver, as in the Crisis of Diseases, and in Maids that have the Green-Sickness, all oftentimes caused by Obstructions of the Gall, Liver, Spleen, &c. It is easily discovered by the yellowness and discoloration of the skin, and deep Red tincture of the Urine, or pale colour in the Green Sickness of young women.

The

The cure.

Be it to Men, Women, or Maids, the cure is very safe and speedy, first vomit with 2 or 3 of my emetick pills, drinking posset drink as they work, then sweat at night and morning with our cordial dyer drink hot half a pint at a time, the next morning after your Sweat, take 3 of our corroborating pills, sit much after the taking of them, and half an hour after taking them, drink a large draught of small Ale, or posset drink, Maids ought to take the pills for 3 weeks time, for the Green Sickness.

If Maids take them for the Green Sickness, let them drink White-wine and continue taking the pills as directed for 20 days though you may be cured before, 'tis not safe to leave dregs behind, and walk much every day after your pills, and the Cure will speedily be effected, though it be black Jaundies, yellow, or Green Sickness, or any other obstructions in Liver, Spleen, or Reins, in Men, Women, or Children,

and doth strengthen the noble parts and Reins to admiration.

For your dyet in the Jaundies, it ought to be tender, cooling, and opening, easie of concoction, as Barley, Grewel, Fresh Fish, Poultry, Rabbits, and drink freely of small Ale or Barley broath, with Liquorish boyled in it. But Maids in the Green Sickness ought to use hot drinks that are opening as our dyet drink is, also White-wine, spiced meats, &c. because their Disease of Obstruction riseth from a cold cause, therefore they must avoid all stopping cold things, as Milk, Cheese, Fruit, Nuts and such like.

One thing I shall say for the comfort of all persons that have lost their Complexion, that the corroborating pills, being taken every morning for ten days or longer, doth wonderfully revive, and clear the countenance, and make a fresh colour though in aged people, and if Ladies once try them they need never paint more, besides it makes the body sound and strong.

CHAP. XII.

Of the Prices of the Medicines that cure the Diseases aforementioned.

First, our cordial dyet drink is 2 s. 6 d. the quart.

Morbus Pill the Box containing 30. at 5 s.

The corroborating Pill the box containing 40. at 5 s.

The vomiting Pill the box containing 20. at 3 s.

The Cordial Pill giving ease in an hour, and frees thy body from the greatest pain.

If pain be great in any part of the body, occasioned by *Gout, Chollick, Pox, Stone*; or otherwise, take one of my Cordial Pills,
at

at night going to bed and indeavor to sleep upon it, and it will give ease in one hours time, provided you do not eat nor drink any thing after for two hours space, and forbear speaking, or else that may hinder its efficacy upon the Vitals, for it gives ease by corroborating and not by stupifying. It is most beneficial when the Patient hath had a stool not long before the taking of it. Which may easily be procured by help of any small Glistter. I need not write more in commendation of it, for he or she that finds release from pain, will not longer doubt of the value and goodness, its price is 1 s. d. each pill, there being three in a box, is 3 s. price.

These pills and dyet drink are so well known by all that have used them for their excellent vertues, that they need nothing of pen praise, their benefit in use will shew their worth, and to be had only from my house in *Winchester-street* near *Gresham Colledge* next door to the *Fleece Tavern*.



